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ANIMADVERSIONS

ON

THE FELLOWS

OF

TRINITY COLLEGE.

BY THEOPHILUS SWIFT, ESQ.

K

Satis multa de honoribus; nunc de pœna pauca sunt dicenda.

CIC. AD BRUT.

Transl:

ECLAT ENOUGH HAS BORED THE NATION:—
NOW FOR THE FELLOWS' CASTIGATION.

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Animadverſions, &c.

IN the preſent age, when every news-paper echoes ſuch a number of flimſy and fulſome compliments, addreſſed to private individuals, about whom the world is very little or not at all concerned, it cannot be deemed extraordinary, that an appeal ſhould be made to the public on a ſubject as important in its own nature as intereſting to the nation at large. That man has employed his time to very little purpoſe, who, with ability to examine and leiſure to deliberate, has not at ſome one moment of his life directed his labors to the advantage of his country. To an active mind there are few objects that do not afford entertainment either from their novelty, their variety, or their uſefulneſs: and to a good mind, however weak may be the effort, nothing ſo delightful as the exerciſe of its thoughts on the general intereſts of mankind, or thoſe in par-

ticular which ſtrengthen and adorn the ſtate from whence we derive not more our ſecurity than our renown. The education of its youth is of the firſt importance to every well-ordered government: this is a point ſo well eſtabliſhed, and has been ſo long admitted, that it were an idle waſte both of time and paper to inſiſt on its truth. The only queſtion then neceſſary for our preſent conſideration ſeems to be this, " Whether the education received " by the youth of Trinity College, conſider- " ed in a national point of view, be that ſort " of education which tends to advance the " honor and the happineſs of Ireland? Or, " whether it does not tend to depreſs the " young mind, and at the ſame time to unfit " it for thoſe very objects which the College- " courſe profeſſes to hold out? Whether the " example of the fellows be ſuch as to inſpire " reverence and reſpect? Or, whether it does " not bring their own authority into con- " tempt, by ſetting up a ſyſtem of morals " at once alarming to public virtue, and dan- " gerous to the riſing generation?" Theſe are objects of high moment and concern.— Individuals may ſuffer in the diſcuſſion, but the public will be benefited by the reſult.— The queſtion is a free one; and I will treat

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it with freedom, careleſs whom it may pleaſe, or whom it may offend. The vulnerable alone will deprecate the enquiry;—an enquiry that ſhall be conducted not, indeed, with abſtract apathy, or the jejune reaſonings of frigid abſtruſeneſs, but with that argument which confounds a ſtarved theorem, and that candor which never fails to ſet logic at defiance. I am not a diſputatious man; nor am I very apt to be intimidated, either by the difficulty of an undertaking, or by the ſuperiority of numbers. To me they are alike indifferent.—When convinced that I am right, I expreſs my ſentiments with the ſame freedom that I conceive them, and print them with the ſame confidence that I write them. But leſt I ſhould give offence by the *application* of an argument, I generally ſubſcribe my name: for it would diſtreſs me that any man ſhould lay down my book and ſay I had injured him, without affording him an opportunity of redreſs.

In the courſe of this enquiry I ſhall not be over-anxious about the diſpoſition of its parts and matter, or about the reſpect which may be thought due to a ſociety ſet apart for the

intereſts of learning. I write to correct and to inform, not to play the diſputant with men who are logicians, and nothing elſe;—men, whoſe ideas are unſuited to the eloquence of poliſhed life, and too ſyllogiſtic to comprehend the force either of a graceful or a witty argument;—men, in ſhort, that prefer the dark-lantern of logic to the eternal lamp of wiſdom. As to *reſpect*, the fellows of Dublin College ſhould prove they deſerve it, before they are entitled to receive it; and it will be time enough for me to offer it, when they ſhall have eſtabliſhed their pretentions. What little therefore I may chance to ſhew them, will be more the ſpontaneous reſult of my own urbanity, than any conviction of their right to require it. I cannot eſteem thoſe whom my reaſon tells me I ought to deſpiſe. The pedant is a ſort of literary buffoon that always excites my ſcorn, and the tricks which he plays are ſure to provoke equally my ſpleen and my mirth. For which reaſon it is very poſſible that I may ſometimes *couple contempt*, and ſpice the bitterneſs of the bowl; like the bee that mingles the different qualities of the weed and of the flower: or, to ſpeak with more preciſion, like the herb of the poet, that unites

unites the discordant qualities of amaritude and laughter.* I may do more, I may *accouple*

* The Greeks by one happy word have expressed this compound idea, Σαρδαζων, *Cum-amaritudine-ridens.* The herb in question seems, however, to have lost its original classic name, at least I do not recollect any ancient Linnæus that hath preserved it.—— Virgil's description of it is quite inappropriate. Some modern botanists suppose it to be *smallage*, others *holy-bush*, and both I presume with equal certainty. " Let me," says the shepherd in the Eclogue, " let me appear to you bitterer than the Sardinian " herb," for so I apprehend the words *Sardois videar tibi amarior herbis*, should be translated; not as Dryden, the careless, but delightful Dryden, has rendered them,

—— " deformed like him that chaws
Sardinian herbage to contract his jaws."

Amarior does not signify *deformed*, though bitterness may contort the muscles of the face: neither does *herbis* signify *herbage*, which is generic; whereas, the poet meant it specific, evidently putting, by a common poetical licence, the plural for the singular number. Nor is the word *contracts* a happy illustration of the power of this herb, which has an effect directly opposite, if we may credit Suidas, who acquaints us, that the Σαρδωνιος γελως, *Sardonius risus*, from Σαρδω the Grecian name for the island of Sardinia, *distended*, not *contracted* the jaws. Καλεισθαι δε αυτον φασιν απο τε σεσηρεναι τοις οδοσιν, so called, says my author, because it *denuded* the teeth. In fact, Dryden was not justified in describing either the real or the supposed effects of this herb, whose *bitterness* alone was the object of the poet. Homer, notwithstanding, ascribed a different quality to this extraordinary herb, when he says,

—— Μειδησε δε διος Οδυσσευς
Σαρδονιον.

And indeed Simonides, (not the poet) as quoted by Suidas, calls it ηδυ, σελινω εμφερες, *dulcem, et apio similem.*—The author begs pardon of the fellows for the present annotation; and assures them, that he will endeavour to trouble them with as little learning as possible in the progress of these papers.

couple (as our law-books call it) the jargon of ſcience with the pedantry of the lecturer. It is difficult to ſeparate them, they are nearly related, and wit itſelf is often puzzled to diſcriminate the one from the other. But jargon is not ſcience,—it is only the ſign and the ſound of ſcience; as pedantry is the appearance, the affectation of learning. When, therefore, I may ſeem to treat logic and mathematics with contempt, it is not the *uſe* of them that I ridicule, but their *miſapplication*: and when I laugh at a fellow or a tutor, it is only at the impoſtor that I direct the arrow, not at him who is the able and conſcientious preceptor of the young, or who has met the reward of honeſt and laborious diligence. I reſpect the ſciences, and I eſteem the worthy; but I diſdain aſſuming ignorance, and will reſiſt tyranny whether in a monarch or a monk.

Having delivered my academic creed, though perhaps with more zeal than orthodoxy, it may be neceſſary to premiſe, that it is far from my intention to depreciate the ſciences. I know their value; but I likewiſe know that *pure* ſcience, as the ſchool-men call it, is *pure* nonſenſe. I am *told*, however, (for thanks to

to Phœbus! I cannot ſpeak it on my own authority) that abſtract learning is taught with more induſtry in Dublin College, than in any other European ſeminary. I do not deny the neceſſity of a little mathematics, or a little logic: it were a ſhame for a gentleman to be ignorant of them; and their *practical* uſe no ſcholar will preſume to queſtion. But to be always *about* it, and never *at* it, gives the young pupil inane and narrow notions, while it bewilders his judgment, and reſtrains his fancy from thinking for itſelf.—A ſituation the moſt humiliating and mortifying that human nature can be placed in; for of all ſubjection, the *Slavery of the Mind* is the baſeſt and the moſt unnatural!—Proofs were invidious, and I will not go into them: but he that attentively obſerves the quarterly examinations in the Dublin Univerſity, will find abundant cauſe to lament the fact. A ſort of progreſſive ſtupidity marks the different claſſes; which, as they improve in Logics,* encreaſe both in dulneſs and in ignorance.—A ſevere charge! but this is not the moment for diſguiſe: and I had rather offend the future Hope

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* I beg to be underſtood, that when I uſe the word *Logics*, I mean ſpeculative ſcience in general, and eſpecially what is called Logic and Mathematics.

of the country, than withold a truth whoſe expoſure concerns the beſt intereſt of the nation. In Oxford, a Univerſity where I had both the honor and the happineſs to take a degree, education is conducted on a different plan. *There*, indeed, the volume of ſcience is open to the mind that delights to wander in problems; but a love of logics is not the touch-ſtone of genius, or the ſine-quâ-non of ſucceſsful merit.——*There*, he who ſups upon ſyllogiſms finds his reputation as meager as his diet, and his knowledge as ſlender as his reputation. *Humanity* is the grand fountain from whence the Britiſh youth derive that excellence, which has rendered England the Athens of the world. Would to heaven, the fogs of Bœotia were as favorable to genius as the claſſic ſuns of Attica! and that the tutors of Dublin College "furniſhed" leſs of that wiſdom which "none can uſe!"*— With *them*, an abſtruſe queſtion is of far greater importance than the divineſt reaſonings of Plato, or the celeſtial thunder-bolts of his pupil: and *Barbara celarent* has both more muſic and more meaning than the hymns of Callimachus, or the luminous and inſtructive pages of Thucydides. In *their* judgment, the ſtudent whoſe memory enables him to retail

* Pope.

retail an abſtract problem with exactneſs and brevity, or whoſe taſte perhaps, for it does not deſerve the name of *genius*, leads him to prefer Euclid to Homer, is an amazing wit, of ſuperior talents, and immenſe hope.—And if added to this, he diſcover a due paſſion for innate ideas, he is immediately ſet down for a *prodigy*. But I have remarked, that youths of this deſcription have generally turned out very dull fellows as they grew up: and as ſuch kind of knowledge is the principal, I had nearly ſaid the *only*, road open to a fellowſhip, ſhould they ſucceed to a place at the board, their fate is determined, and the leaden hand of dulneſs for ever after lies upon them. This, however, muſt be ſaid with allowance, for it is true, (and it would be extraordinary were it *not* true) that Trinity College has produced ſome one, two, or three men that would have done honor to any univerſity. But this proves nothing either one way or the other, unleſs it ſhould be argued by the old logical Canon, *Exceptio probat regulam.* The caſes are few; and the Dublin diſputants have read too much logic to reaſon from particulars to univerſals. The argument therefore becomes their own, and I will not rob them of it. Should they diſclaim it, the

only concluſion left them will be this, That hoſtile to genius as the mode of education in Trinity College is found to be, and even under the load of logics, that abſtract dulneſs impoſes on aſpiring talents, an accidental wit hath been known to ſoar above his chain, and to eſcape the bondage of Monkery.* If the ſyſtem

* I have heard, but I forget my authority, that the celebrated Biſhop of Cloyne, who deſerves to be ranked among the firſt Geniuſes that this or any other country has produced, would not allow his Son to be educated at Trinity College; but that he ſent him to Oxford, as Cicero ſent *his* Son to Athens, in order to be inſtructed in the wiſdom of the ancients and other uſeful knowledge. Men in general entertain a predilection for the place of their education, and if I have any partiality for that where I received mine, I truſt the world will forgive the warmth of my zeal and gratitude: but though Berkely drew the ſtores of his immenſe learning from Trinity College, and there received the firſt reward of his labours, he was neither ſo blinded by prejudice, nor ſo ſtupidly affected by the influence of a fellowſhip, as not to perceive the diſadvantages to which youth are expoſed in the Dublin Univerſity. He felt, and had found its great inadequacy and ill adaptation either to cheriſh wit or to promote knowledge. From the difficulties himſelf had encountered, he knew that talents inferior to his own could not reſiſt the battery that dulneſs had opened againſt the approach of genius; and therefore wiſely ſent a youth of hopeful parts on a leſs hazardous expedition. In Oxford, to whoſe foſtering care I ſtand indebted for all the little taſte and learning that youthful idleneſs would allow me to acquire, but for whoſe protection and wholeſome diſcipline I am as grateful as if I had profited more, the Muſes and the Graces keep an eternal holiday: but in Dublin College, to which I owe nothing, and my Son very little, the Muſes bluſh to be ſeen; and the only Graces that appear there are *Silence*, *Stupidity*, and *Sorrow*.

ſyſtem of education purſued in Dublin College, be ſo ſurprizingly calculated to forward knowledge and inſpire genius, how comes it to paſs, that this enlightened univerſity, ever ſince its foundation for more than two centuries, hath produced ſo few men of wit and learning, while other Colleges with no more advantages, and ſome of them with not ſo many, have in the ſame ſpace of time produced a diſtinguiſhed number! Let that queſtion be anſwered by the advocates of abſtruſeneſs. And whence happens it, that this *Abditorium* of ſcience, poſſeſſing the accumulated wiſdom of ages, and abounding as it does with ſo many doctors of *pure* knowledge, turns not out any one man of brilliant and commanding genius, whoſe talents may ſerve at once to aſtoniſh the age and confound my argument? Or what is more for their purpoſe, to reſcue the body from the reproach that reſts upon it?—Let Doctor Burrowes with his plans of INSUFFICIENCY anſwer *that* queſtion.

Nor is this all. Let the logicians of Trinity College give ſome good reaſon, not a ſyllogiſm, why the foreign univerſities have termed the Dublin Muſe the "SILENT "SISTER." Was it from the prodigious num-

ber of her wits and writers that have been ſo loud in her praiſe, and have ſpread her reputation ſo wide! They will not tell me that the fact is ſo. Are the faculties of the Iriſh more obtuſe, or leſs alive than thoſe of their neighbours? No ſenſible man will preſume to ſay they are. Is there leſs encouragement given to learning in Ireland than in England, or on the Continent? I anſwer, *no*: and in this I ſhall be joined by the whole body of fellows? for they will tell me, that with *them* a certain ſpecies of knowledge is in general eſteem, and that he who would deny either its influence or its univerſality, would deny ſome of the beſt learning that is current: to prove which, they are ready to produce a thouſand witneſſes.* But if by learning be meant the *Humaniores Literæ*, philology of all ſorts, criticiſm, poetry, chronology, hiſtory, rhetoric,† a thorough knowledge of the claſſics, a conſtant attention to, and exerciſe in, the compoſition of Greek, of Latin, and of Engliſh, together with the whole ſyſtem of Ethics and

* The author rates the members of Dublin College at the round number of one thouſand, but he has reaſon to think that they exceed twelve hundred: the late migrations to Oxford, and others that are menaced, might however warrant his fixing them at a lower calculation.

† "There ſtript, fair Rhethoric languiſhed on the ground."
POPE.

and moral philoſophy from Plato and Cicero to Lambaine and Bentham - - then I do acknowledge that we are miſerably behind our neighbours, and that little or no encouragement is given to learning in Ireland. But why is it not given? that queſtion ſhall be anſwered. Becauſe theſe and other liberal ſtudies being diſcouraged *in* the College, ceaſe to be regarded *out* of it. For as the court of every nation ſets the faſhion in dreſs and manners, in whatever country an univerſity ſhall be found, that univerſity will always become the ſtandard of taſte, and govern the national literature. There is a ſympathy in letters as well as in morals; while it ſeizes imperceptibly, it operates generally, till the whole maſs receives the impreſſion. But let the *Humaniores Literæ* once become the ruling teſt of merit; let the muſes of Greece and Rome hold the torch that lights to truth, let them command the door that opens to academic honors:--let Abſtract Learning ſtand in the back-ground, let it hold but a ſecondary place, inſtead of the principal, as it now does, almoſt to the total excluſion of what the French Academicians have very properly termed *Belles Lettres*, and we *Polite Literature*, and that man is not a friend to truth, nor I am

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ſure a friend to Ireland, who will ſay that the talents of the country are inferior to thoſe of any other nation; or that they are not capable of doing ſomething more than repoſing on a fat fellowſhip. But while the claſſics form ſo inconſiderable a ſhare of the College-courſe, and while the ſtudy of them in the ſeveral branches that I have ſtated is ſo little eſteemed by the fellows, or enforced by the tutors, who are ſtatutably choſen out of the leaden number,* it cannot be expected that much attention will be payed to the muſes, "held," as they are, "in ten-fold bonds;" or that men will be ambitious to diſtinguiſh themſelves in thoſe purſuits from which neither profit nor honor are found to reſult.

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* Tutor vero nullus erit, niſi aut Præpoſitus ipſe (ſi voluerit) aut ſocius aliquis ſenior vel junior. Nec quiſquam ſociorum, tempore abſentiæ vel invaletudinis ſuæ, deputatum aliquem pupillis aſſignabit, niſi unum e ſociis per Præpoſitum, aut eo abſente, Vice-præpoſitum, approbandum. Stat. Cap. x.

By the above it appears that the tuition of the youths is confined to the fellows and Provoſt, who are paramount, and direct the dulneſs of the ſeveral claſſes. When the Athenian woman was condemned before Philip, ſhe ſuddenly cried out, "I appeal.'—"To whom?" ſays Philip, ſtarting: "From Philip aſleep to Philip awake," replied the undaunted woman, for Philip like certain other judges had *nodded*. The unhappy youths of Dublin College are condemned to a more hopeleſs ſtate: the conſtant Somnolency of their tutors deprives them of all appeal.

Where there is no competition, there will ſeldom be much zeal. Oppoſition begets conſequence, as the palm thrives by reſiſtance, for which reaſon it was beſtowed on the ancient conquerors, and became an emblem of the triumph of the Goſpel over Gentile ignorance and ſuperſtition. Lettered ſupineſs is to the muſe what a dead calm is to the mariner; it foreruns a ſtorm that may endanger the common ſafety. The waves themſelves owe their purity to their fluctuation; ſtagnation would corrupt them. It is the ſame with learning: for want of oppoſition, indifference will ſteal upon the beſt-directed ſtudies. Thus literary languor becomes the death of knowledge, and the ſhallow waters of Pieria have deſtroyed more than the graves of the great Deep. Contemptuouſly, however, as I think of the Dublin fellows, I am willing to believe they have the intereſts of learning at heart: but enamoured of their cob-webs, and bigotted to their bye-laws, they fear or they know not how to correct the errors of their ſyſtem, I had nearly ſaid their *ſyſtem of errors*: they want the virtue to undertake, as they want the firmneſs to execute a radical reform.*—

Much

* About two years ago, a little book treating on the ſyſtem of the education purſued in Dublin College, was put into my hand,

Much ability, however, were not neceſſary to *begin* the good word: let them ſhow a ſincere diſpoſition to alter their plans of dulneſs, and genius in a little time will do the reſt. Young men will ſtart up to illumine what before was forbidden them to touch, and for their progreſs in which the Board had dubbed them blockheads.* But this, perhaps, is the very thing which the fellows dread to ſee performed: Their own inſufficiency would then be expoſed, and the youth in their turn would laugh at their governors. But though I would not encourage young men to treat their

hand, written by Dr. Burrowes one of the fellows, but not in general circulation. I was obliged to return the work, and therefore cannot ſpeak with accuracy to the alterations propoſed by the Doctor: but this I perfectly recollect, that I thought the ſyſtem would not be bettered by the change, and that his literary Broom had not ſwept away any one of the College cobwebs. I ſhould ſuppoſe the Board were of the ſame opinion; for I do not underſtand that any of *his* alterations have ſince been adopted. One thing, however, I recollect with preciſion, that a vein of pure Lead ſeemed to run through the whole of the Doctor's book: but it ſerves to ſhew that even in the opinion of dulneſs itſelf, an alteration of ſome ſort is become abſolutely neceſſary.

* This brings to my memory Dean Swift's deſcription of the Mathematicians in the Flying Iſland, who, ſays he, in his own ſarcaſtic way, "had a very mean opinion of my underſtanding." One would think the Dean had in his view the ſame abſtracted Cogitators who not long before had pronounced a ſimilar ſentence upon him; and who dreading his wit as they deſpiſed his learning, drove him for *inſufficiency* from their walls.

their rulers with diſreſpect, an academic revolution were better than continued ignorance, and an obſtinate perſeverance in error:--an error fatal to truth and the enlargement of the human mind. I know of no cure ſo effectual as the *Competition* alluded to. Were another Univerſity to be opened at Armagh, or in ſome province remote from the metropolis, with a *reaſonable* ſtipend for a fellow, things would take a new turn: the nation would open its eyes, and the miſt that deluſion had ſpread would vaniſh before the ſun of truth; Belles-Lettres would lift up her head, and Science rejoice in her ſmiles; Logic would forego his frown, and Matheſis play the harlot no more. The fellows of the new board would apply their thoughts more to ſtudy than to connexions incompatible with it. The muſes would be their only wives, and nine I ſhould think would be enough for them: their thoughts would be diſengaged from the world, and thus better prepared to forward the arduous work of letters. A decent ſalary would confine them at home to their chambers, where they might employ their nights in meditation, not in chambering without the walls, and miſleading their pupils from the paths of knowledge and virtue. An

eaſy independence would accompliſh all this, better than princely fortunes acquired by the plunder of defenceleſs individuals, and other marauding ſyſtems, that diſgrace the ſtate of letters in Ireland.--Thus a *ſecond* Univerſity would bring about that which at preſent were a hopeleſs undertaking; and Alma Mater, like a drunken man, would be *ſtunned* into reaſon.

I muſt repeat, that to diſcredit the ſciences forms no part of my deſign. Every man who poſſeſſes any knowledge of books or reſpect for learning, is their friend, and will not ſuffer any profane hand to leſſen their importance. But to love error, were to prefer the owl-light of a fellowſhip to the ſun-beams of genius, and the clamors of diſputation to the ſober voice of wiſdom. Science is the hand-maid of virtue; for the moral graces are more nearly allied to letters than the learned themſelves are generally aware of: and ſeldom it has happened that a truly learned man hath been found completely vitious. If he err, his better knowledge ſooner or later ſummons him to his duty, and he re-treads the path from whence he had not deliberately ſwerved. But the pedant, as he is learned but by halves,

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is virtuous but by halves; and happy were it, did the lives of *ſome* pedants not accord with their learning! But be this as it may, I cannot ſerve the cauſe of letters more effectually than by unmaſking ignorance, and tearing the veil that impoſture has drawn over the ſanctity of ſcience, whoſe dignity will beſt be aſſerted when the College ſhall have *reverſed* its preſent ſyſtem, and made logics, what they ought to be, The *means to truth*, not the *end of knowledge*. This, however, will be reſiſted by the fellows, who would part with their wives ſooner than with an error to which they have been ſo long wedded. But if it be fair to argue from negatives, the queſtion may be aſked, and as eaſily anſwered, What good has reſulted from the courſe ſo pertinaciouſly purſued? *Cui Bono* all this parade? What has it produced? What are the fruits of this fairy land, what the virtue of this enchanted circle, "never ending, ſtill beginning," ſo eternally danced by the elves of ſcience to the tune of "Come follow, follow me?" Let the fellows anſwer that queſtion, but at the ſame time let them anſwer another intimately connected with it, What was the reaſon that with the benefit of their boaſted plans, and advantage of ſuperior numbers, they ſo lately implored

another univerſity, whoſe diſcipline they diſdain to follow, that it would graciouſly be pleaſed to ſend them a mathematician* properly inſtructed to fill a chair, which not one of their own members was found qualified to ſit in? There muſt have been ſome conſcious, ſome perverſe defect in that ſyſtem, which could humble its advocates to a ſituation as degraded as their moſt determined enemy could have wiſhed or deviſed. The eyes of all Europe were caſt upon them; and could they have ſtated any one ſubſtantial good which their plans had produced, *that* doubtleſs was the moment when we ſhould have heard of it. They would have found *one* Gooſe to ſave the Capitol.

That their ſyſtem is a bad one, few will deny; but I am not obliged, neither does it become me, to correct it. The correction, whenever it happens, muſt be their own: it is my duty to ſtate the defect, but theirs to remedy it. An *alteration*, however, the country has a right to require, ſeeing that ſo little advantage has accrued to the public from the torpor and heavineſs that enter the preſent ſyſtem. But whenever that alteration ſhall be made, let it be effectual, and the work of no

* Aſtronomer.

no Half-meaſure. A partial reform is always a partial evil; as a literary web, woven and unwoven at the pleaſure of every Penelope, were worſe than no change at all; while it performed no permanent or certain advantage, it would but amuſe thoſe whom it profeſſed to inform: and as Plato well obſerves, "Of all deceptions Self-deception is the moſt dangerous." I would give it in the original Greek, did I not fear they would be obliged to ſend to England for an Interpreter.

To a certain degree an acquaintance with logics is both uſeful and ornamental: but it is only to a *certain* degree. They ſhould be brought in *aid* of knowledge: ſtanding alone, they are a dead letter, phantoms that ſerve to fill up the pageant, but elude the graſp of him that would catch them. Too metaphyſical for common uſe, they are unſuited to the purpoſes of active life. If indeed, as it ſometimes happens, a man would puſh his fortunes in the way of a ſpeculative philoſopher, it is all very well: he finds his account in it, and I ſhall not quarrel with them for opening a ſhop of problems. The ſtudy of abſtruſe ſcience may be as uſeful to *him*, as the ſtudy of phyſic or the law may be uſeful to others, who

who would make theſe a profeſſion, and reduce them to practice. But why a phyſician or a lawyer ſhould neceſſarily ſpend four years in poring over Majors and Minors, Cycloids and Cylinders, I have no more comprehenſion than I have why a logician ſhould ſtudy Van Helmon's Comment on Böërhaave, or a mathematician that of Coke on Lyttleton, in order to qualify themſelves for reaſonable creatures. Mr. Pope has ſaid, (or rather Seneca ſaid it for him) that "a little learning "is a dangerous thing:" but a *little* logic, I apprehend, may harm no man: it may teach him to arrange his ideas, as a *little* geometry may teach him to methodize the ſeveral parts of his diſcourſe. There is a *Quoddam vinculum* that connects, that keeps together the whole family of letters.* Every ſcience, let it be what it may, hath its uſe; but all ſciences are not equally uſeful to ſome men, nor ſome ſciences equally uſeful to all men. I contend for no more: for a ſcholar or a gentleman, I deem it ſufficient that he ſhould know juſt enough of Logics not to be confounded by the wrangles of a diſputant, nor miſled by the wanderings

* Eſt etiam illa Platonis vera vox; omnem doctrinam harum ingenuarum et humanarum artium uno quodam Societatis vinculo contineri. Cicer. de Orat. Lib. iii.

wanderings of any mock Conon that would obſcure what was plain to the ſenſes of reaſonable men. He who receives his education in Dublin College, is deſtined to be the *Jack of all Arts*, though at the end of ſeven years, ſhould he have courage to ſtay ſo long, his friends lament to find him *Maſter of none*. With all his inferences, Smigleſius was a dunce: and is there no modern Scotus to match him? Is NOTΣ* no more? Or has Doctor Burrowes yet reſigned his ſeat at the Board?

In fine, I do not underſtand why I ſhould be bound for the ſpace of four years in the ſtrait-waiſtcoat of logics, to prove to the world that I ceaſe to be mad as ſoon as I come from under the diſcipline: neither do I ſee why the prime of my life *muſt* be waſted on ſtudies, in which I neither take delight myſelf, nor by which I have any intention to advance my fortunes. It may be *logic*, but I am ſure it is not *reaſon*: and the craftieſt ſyllogiſm that ever was framed could not prove it to my ſenſes to be other than ſheer nonſenſe and multiplied abſurdity. Yet I do not deny that logic

* More of Doctor NOTΣ in another place.

logic hath its uſe: though it certainly be not the faculty of reaſoning by the clear and unerring light of nature, it is the art of arguing by rule, from ſimple perception to apological demonſtration. And, God knows, ſome I could name whoſe perceptions are ſimple enough, and others whoſe demonſtrations are ſufficiently apological. Doctors Fitzgerald and Hall are inſtances of the one, Meſſirs. Elrington and Miller of the other, unleſs Doctor Burrowes ſhould aſſert his claim. Yet theſe men call themſelves ſcholars, becauſe they are fellows; and bear down their ſuperiors in wit and learning, becauſe a Reply incurs a Caution, and three Cautions, that is, three Replies, conſtitute *Expulſion.* Such is the tyranny that cloiſtered Oppreſſion exerciſes equally over modeſt merit and ambitious genius! How long it will be endured may not be difficult to foreſee in this age of renovation, when all mankind are ſhaking off their ſhackles; and what ſhackle ſo grievous as the *intellectual*, that fetters the mind while it debaſes the ſoul! O how theſe jugglers of reaſon will look, when the hocus-pocus of

" Hard words ſealed up with Ariſtotle's arms"

ſhall avail them no more! When their muſty jargon ſhall be conſigned to the ſame filthy uſe

uſe that they have ſo often applied the claſſic efforts of youthful emulation; when young men ſhall *dare* to think, aye and to write too; when the page of true knowledge ſhall unfold itſelf to them and to all mankind; when genius ſhall feel its own importance, and ſhall conſecrate its own labors! Then will the knaves of ſcience (for knavery has not only been made a ſcience, but ſcience itſelf is become a ſyſtem of knavery) then will the knaves of demonſtration be themſelves demonſtrated; then will every Cacus of Logics be dragged forth, and find in every youth ſome "Hercules Muſarum"* that ſhall puniſh imperious ignorance and diſciplined barbarity.

* Plutarch in his *Queſtiones Romanæ*, Problem LVII, (and as I quote *Problems*, what fellow will queſtion the authority?) acquaints us from Juba, that Hercules taught letters to Evander's people; and that for this reaſon the Romans had one altar common to him and the muſes: as alſo becauſe he taught his friends and relations without hire or reward; which, ſays Plutarch was σιμνον, *anglice*, "*very like a tutor in Dublin College.*" But I am inclined to think with Eumenius Rhetor, as quoted by Boxhornius our author's learned tranſlator and annotator, That Hercules obtained the appellation of *Muſagethes*, or conductor of the muſes, on a very different account. The object of war is peace, and peace is the nurſe of letters: beſides, the *times* were ſuch, that none but a man like Hercules could at that period have tamed the world, or ſubdued the human monſters that infeſted it. Thus the hero may be ſaid to have defended the muſes, and the

I had written a great deal more on this part of my ſubject, and particularly on the Magic-Lantern of Mathematics: but upon looking over my papers, I apprehend enough hath been ſaid to convince the intelligent reader that an eternal round of logics is by no means neceſſary for thoſe who do not intend to make theſe branches of ſcience an immediate profeſſion. Should, however, the fellows provoke a farther diſcuſſion of the ſubject, I am prepared to oblige them: a thin partition divides our chambers, and I am always within their call. Part of the courſe, I have heard, has indeed been remitted to the youths, on account of its ponderous prolixity: but of this I am not quite ſo certain as I am that much ſtupefaction lulls the faculties of all who taſte the opiate, a *ſufficient* doſe of which hath, by a well-known figure,* the ſtrange quality of rendering the patient *inſufficient*.— But whether any part of the courſe hath, or hath

the muſes in their turn to have celebrated the hero.——— "*Muſarum quies defenſione Herculis, et Virtus Herculis voce Mu-* "*ſarum.*" *Eumen. Rhet.*

Should any inaccuracy occur in the above remark, the learned reader is requeſted to forgive it, as I write from memory and a looſe note of my own which I compoſed when I was a much younger man, but which accidentally ſtrayed to the table from whence I am ſending this to the preſs.

* Οξυμωρον.

hath not been remitted, is very immaterial, while the victims continue to bleed, and are ſo occupied with logics that they have no leiſure to vary their ſtudies. A broken heart weighs them down, and with the opportunity they loſe the inclination for more profitable purſuits. And here I beg leave to ſuggeſt a ſmall amendment in the lectures of the young ſtudents, whoſe eaſe and convenience ſhould always be conſulted; for as the tutor is paid for his trouble, the pupils have a right to the full benefit of his inſtruction. The ſtudies of youug men ſhould be rendered not only uſeful but agreeable: when they pleaſe they will be ſure to profit, and the more they are facilitated, the more they will be ſure to pleaſe.—I have authority to ſay, and I aſſure thoſe whom it concerns, that I do not relate it on the information of my ſon, who always found in his tutor the kindeſt and the moſt obliging of learned præceptors; but I have authority to ſay, that the tutors do not *explain* the lectures to their young pupils, but leave them to blunder out the meaning in their own chambers, and in their own way, gathering it as they can, and as they *can not*. When they come to lecture thus unprepared, the only method taken to inſtruct them is the *Socratic*, that of aſking queſtions.——Thus the diſguſt encreaſes with

the difficulty, and the difficulty is not leſſened by the diſguſt. How much more expeditious, and I am ſure more agreeable would it be, were the tutor, when the morning lecture ſhould be over, to explain to his pupils, not his pupils explain to *him*, the lecture for to-morrow, leading them by a kind inſtructing voice till they were able to tutor himſelf! *Satis me examinâſti*, ſaid the examiner to the learned Editor of Homer.—The tutor who looks to ſomething beyond his own eaſe and his own profits, will take both a pride and a pleaſure in removing the thorns that choak the path of knowledge, and perplex the young foot that attempts to enter: he will delight to chear the proſpect, and he will likewiſe take care *ne teneras glacies ſecet aſpera plantas*.—I juſt throw out the hint, hoping that the tutors though they ſhould diſlike the adviſer, will not diſdain the advice. *Fas eſt ab hoſte doceri.*

It was obſerved above, that a little Geometry teaches a man to methodize the parts of his diſcourſe. The truth of it I feel at this preſent moment: I never yet ſolved, for I never *could* ſolve a ſingle propoſition in all Euclid; and being no mathematician, I connect my papers at random, with little

or

or no ſettled plan of argument. For which reaſon I am not certain, though in truth I do not much care, whether this be the proper place to obſerve, That when about three years ago I returned to this country, from whence I had been abſent for more than twenty years of my manhood, my ears were offended at the unvaried language of every family, who conſtantly applied to the youths of this Univerſity a certain return of words which I treated as ſo much Pedlars-French. Every parent had a ſon, who, for the "*Eclat*" of it, his friends wiſhed ſhould "*Go through the College.*" The phraſe at laſt became ſo perpetually iterated, that I could not avoid expreſſing my contempt of it to thoſe who had ſenſe enough to bear the remonſtrance: but I could obtain from them no other argument, or defence of the words, except the words themſelves played back upon me, as Blunderbuſſes are apteſt to recoil; it was nothing but "*Eclat*" and "*Go through the College.*" Well:—I entered my ſon a member, and entered myſelf *no* member, for the *Eclat* of it. I had not ſlept a fortnight within the walls, when I diſcovered the great propriety of the very thing I had ſo raſhly cenſured. The drudgery through which the youths are doomed to *go*, moſt certainly

certainly authoriſes the phraſe: it reſembles that of the *Floating Academy* at Woolwich, whoſe pupils were condemned to *go through* the diſcipline of ballaſt-heaving, for the *benefit of the State:* but luckily for the State-academicians, the project failed, and Duncan Campbel, their tutor, loſt his employment. Sir Joſeph Banks indeed, their new Provoſt, has kindly ſent them to Botany Bay, with proper inſtructors to teach them the art of *Simpling*.* At Oxford, however, the language would be reverſed, and inſtead of the pupils going through the *College*, the College would be ſaid to go through *them*; and if it do *not* go through them, the leſs they have to ſay to academic ſtudies, the better were it for themſelves and for the ſtate. It has been my lot to enter the chambers of ſeveral young men in this College, and I had the extreme mortification to obſerve, with very few exceptions, the whole library of the different youths to

* It is a fact, though the world is but little acquainted with it, that Sir Joſeph Banks was the ſole and immediate projector of the Botany Bay ſyſtem of education. His object was to eſtabliſh a botanic colony, from whence the ſcience of Herbs might at once be improved and imported. He had the addreſs to flatter the Privy Council of England into his ſcheme, and at the ſame time to get himſelf appointed Preſident of the Royal Society. He was particularly recommended to that ſtation on account of his knowledge in *Simples*.

to conſiſt of a Lock and a Murray, with an Elrington's Euclid thumbed into importance. If added to theſe, I have noticed a ſolitary Xenophon ſleeping in a corner as if it ſhunned the claſſic eye, with a wretched Schrevelius for its companion bereft of half its alphabet, ſuch has been the learned ſhelf of almoſt every Undergraduate whoſe room I have viſited! I declare with ſincerity, that my heart has bled to behold the melancholy ſight. Affected by the repetition of it, I was induced to expreſs my concern to one of the Tutors, who fairly acknowledged that the pupils had not *time* for other ſtudies; that if they did their duty in theſe, they had enough to do, and the fellows were well ſatisfied with them.—Good God!—*Enough to do!*—Murray's Logic and Elrington's Euclid, give the beſt blood of the nation *enough to do!*—Oh for the ſword of an Alexander, to ſever at a ſtroke the Gordian knot of Logics! And oh for the library of an Oxford ſtudent!--In that delightful ſeat of the muſes the youth who prepared himſelf for lecture *only*, was in my time accounted an idler, and he deſerved no better name. In *that* univerſity no man had the reputation either of diligence or of learning, who

who did not employ his mornings, and not unfrequently his evenings, in the extra-ſtudies of Belles-Lettres and other elegant embelliſhments of his mind, wholly unconnected with his lecture duties. To that univerſity I am haſtening my ſon, where his reputation from Eton has travelled before him, though the fellows of this College have not yet been able to diſcover in him any thing but dulneſs and inſufficiency.

When we think or write long upon any ſubject, our ideas take their color from the theme or matter before us; as the retina of the eye receives the object painted upon it, and thence conveys it to the ſenſorium. Or, to ſpeak with leſs ſcience but more point, as the drowſineſs of ſome flowers imparts its ſoporific quality to him that comes within its influence. Who can approach the poppies of a fellowſhip, and not be affected? Who can forbear to nod? I have felt the nutation, and with ſome difficulty have kept myſelf awake. But the reader will pardon my diſpoſition to ſleep, when he recollects, that I do no more than honeſt Homer did before, though he choſe for his ſubject kings, gods,

gods, and heroes.* In the choice of mine I have been leſs happy: I choſe for it not, "Four-and-twenty fidlers all in a row," but "Two-and-twenty Fellows all in the Wrong." I could not make it better than I found it, and I had not the torch of Prometheus to animate the ſluggiſhneſs of the maſs. As well might I attempt to ſtrike water out of a rock as fire out of a fellowſhip, eſpecially as I have no divine commiſſion for the purpoſe. Brilliancy in fact has been denied me: who can touch lead, and not feel it cold? Who can lift it, and not find it heavy?—which perhaps is the reaſon why our fellows are called men of *weight*.—I could wiſh to entertain, but the *ſubject* forbids it: and I cannot hope to pleaſe others, where I find ſo little to pleaſe myſelf. The infection ſpreads from the ſubject to the author, and the author in his turn throws

* "Τινα θεον, τιν' ἡρωα,
Τινα δ' ανδρα κελαδησομεν;"

ſays the lofty Pindar, deſcending from Gods to Heroes, and from Heroes to men. There is ſomething very *ſublime* in that! Horace perceived it, and was reſolved to improve upon it by *aſcending* from Men to Heroes, and from Heroes to Gods: *Quem virum, aut heroa, &c.* thus reverſing the order of their High Mightineſſes. Not to be outdone by either of theſe great authorities, I have ſtruck out a middle road for myſelf, and put my Gods where they ought to be, that is, with Kings on their right hand, and Heroes on their left.

it back upon his ſubject, where it generally ends, and like other plagues, *expends itſelf by contact*. Dulneſs, however, is a Goddeſs, ſhe inſiſts on her privileges, and will be obeyed.

" What mortal can reſiſt the yawn of Gods?"

Under that influence I return to as drowſy a taſk as any I remember to have been engaged in.

A QUESTION naturally preſents itſelf, how comes it to paſs that logics ſhould conſtitute the principal ſtudy of the ungraduated claſſes in the Dublin univerſity? I did imagine, until I conſulted the ſtatutes, that they had enjoined a ſtricter obſervance of abſtract learning than of the claſſics, and other uſeful literature:— nor ſhould I have been aſtoniſhed, if in the days of leſs improved knowledge, the ſtudies of pure abſtruſeneſs had been more immediately inſiſted on. For monkery had as yet a ſtrong hold of the world, and the human mind was loth to part with prejudices it had ſo long indulged. The man that has read Butler, who wrote *after* the framing of the College ſtatutes by his maſter Charles, muſt have both the gravity of a Stoic and the apathy

apathy of a Fellow, if he can forbear to laugh at the ſcientific dog in the wheel, the geometric ale-pot, and the algebräïc teller of the clock: neither do I know whether certain other monkery of a more modern date, doth not deſerve to be ſcouted with equal contempt. It is recorded of the elder Cato, that he was aſtoniſhed how two Augurs could meet or accoſt one another without laughing, each knowing his brother Soothſayer to be a knave.*—With me who know them ſo well, it is matter of equal ſurpriſe how two Augurs of another ſort can look each other in the face, and forbear at the ſame time to laugh at the impoſtures which both employ, each with the conſcious privity of the other, to miſlead their pupils and deceive the ignorant. But to wave this for the preſent, on examining the only ſtatute† that relates to the queſtion before us, the word *Mathematics* never once occurs, never enters any part of it; neither is the ſtudy of them enjoined to

* Cicero, in whom I find the remark, has not I apprehend been ſufficiently explicit. His words indeed I do not correctly remember, and therefore ſhall not pretend to ſtate them; and the library I would conſult is under repair, and at preſent not acceſſible. But it is highly probable that Cicero alluded to the Augurs of Rome and Hetruria, whoſe belligerent colleges had about that time publiſhed each the reſpective impoſtures of the other.

† Cap. xv. *De claſſium Scholaſticis Exercitiis.*

the Undergraduate either in that or in any other chapter of the ſtatutes. Mathematics are reſerved for the graduated claſs, youths of the Baccalaureate ſtanding. Dialectics or logic, with the phyſics and metaphyſics of old father Ariſtotle, are indeed appointed for the ungraduated claſſes: but they are only ſecondary and of inferior moment, like the mortar of the hod-man, that keeps the building together but conceals *itſelf*. Nor had the framer of the ſtatute, whoever he was, a much better opinion of them: he keeps them out of ſight as long as he can, as ſome men produce their bad wines at the end of an entertainment. By his care, however, and great humanity they are divided into four diſtinct parts or heads, for the comfort and better convenience of the young ſtudents, who are likewiſe divided into four ſeparate claſſes, that they may gradually riſe from the *leſſer* to the *greater myſteries!* But the ſtudents in Latin, Greek, and Hebrew, form but *one* claſs; and theſe ſtudies ſtand conſpicuouſly foremoſt, as if they ſolicited primary regard: nor can all the diſreſpect ſhown to them by the fellows and tutors, all their contempt, all their neglect of them do away the obligation of the ſtatute, whoſe literal and faithful

Interpretation

Interpretation they are bound by another ſtatute* to fulfil. So unremitting, ſo unabated is the exerciſe in one of theſe languages, that the ſabbath itſelf is enjoined to be no ſabbath until the youths ſhall have employed in the learned purſuit the full and complete term of four claſſic years. Who then authoriſed the fellows to diſpenſe with the ſtatute, and to ſet up a bye-law of their own in the place of it? It is PRINCIPLE that I combat: and I care not a tent of ink for any *Bye-Law* that either is founded in error, or that impugns a known and promulged law. As a lawyer I tell them, (and they can ſometimes apply to lawyers to ſow up their conſciences) that no Bye-Law whether of a Lay or an Eccleſiaſtical corporation, is of any validity whatever, if it militate either againſt the charter-laws of ſuch corporation, or againſt the laws of the land: or what is yet more, if it war with the intereſt of individuals or that of the public in general. Every ſuch Bye-Law is a nullity, and though neither void nor voided, as the law calls it, is yet *voidable*

* Stat. *De concluſone ſtatutorum*, the words of which are, "Si aliquæ ambiguitates in ſtatutis hiſce noſtris oriantur, de quibus aliquid certum ſtatui non proteſt; Imprimis, mandamus, ut ad veritatem exquirendam literalem et grammaticalem ſenſum reſpiciant." Cap. xxvii.

voidable at any time. I go farther: I tell the young ſtudents, and I call upon them to hear me, that they have a *right* to reſiſt all ſuch arbitrary and illegal Bye-Laws; and that if the fellows dare to expel them for ſuch reſiſtance, the viſitors have the power to reſtore them: but that if the viſitors, who are choſen for their probity and wiſdom, ſhould *not* reſtore them, the Lord Chief of the King's Bench will: he muſt: on making out their caſe, it is his duty, and I am ſure it will be his wiſh, to relieve them.—A Mandamus in his court will ſettle both the fellows and their Bye-Laws for another century.

To the above it may be replied, and it has been argued, that the Board poſſeſs the complete power of altering either this or any other ſtatute at pleaſure. That power I deny, and preſently ſhall aſſign my reaſons. I have heard indeed of a ſtatute which is ſaid to give them this extraordinary licence, and it *may* exiſt:—I cannot pretend to ſay what is contained in any writing which I have not ſeen: but this I will ſay, that the ſtatutes which I *have* ſeen do not confer any ſuch unlimited authority. I have read with great attention the ſeveral ſtatutes both of Charles

and

and George the ſecond, as I find them printed in Dublin, the one by Powel in the year 1735, the other ſupplemental in 1738. If there be any other ſtatutes, I know them not, for the letters-patent of Elizabeth were abrogated by thoſe of Charles, and they are not reſtored by the ſtatutes of George: neither can theſe letters properly be called ſtatutes, although the laws founded upon them had formerly that appellation. Now I will take upon me to ſay, that under the volume of ſtatutes lying before me, the Board poſſeſs no authority whatever either to alter, or to diſpenſe with any one ſtatute of the corpus: and I will ſtate my reaſons *why* they have no ſuch power.

Firſt, for the very beſt reaſon in the world, that having *abuſed* the power granted them by Elizabeth of making ſtatutes to govern themſelves, the Charter of Charles expreſsly takes from them that very power; and reſumes it too in terms not very flattering. "Cumque præpoſitus et ſocii tunc exiſtentes "juxta poteſtatem ſibi ipſis conceſſam a Re-"gina nuper Elizabetha corpus ſtatutorum "pro regimine Collegii confecerint, et intra "ſe conſtabiliverint, quæ ſtatuta jam (nunc "una)

" una) obtinent in collegio; ac modo comper-
" tum ſit, prædicta ſtatuta non ſatis accom-
" modata fuiſſe, *nec eſſe ad bonum regimen* dicti
" collegii, in et per omnia annullari volumus
" et declaramus per præſentes; - - Mandantes
" prædictis præpoſito, ſociis, et ſcholaribus,
" hiſce ſtatutis noſtris, et non aliis, *per omne*
" *ævum obedire.*"——" Seeing that the then Provoſt and Fellows, according to the power granted them by the late Queen Elizabeth, have compoſed and ſettled for themſelves a body of ſtatutes for the regulation of the College; which ſtatutes ſo embodied, now prevail in the college: and it being lately diſcovered, that the ſaid ſtatutes have not been ſufficiently accommodated, and *are not for the good government* of the ſaid College, we will and declare by theſe preſents that all of them, in and throughout, be forthwith annulled: and we command the Provoſt, Fellows, and Scholars to obey hereafter and *for ever* theſe our ſtatutes, and no other."* This I conceive to be a ſufficient

* The ſtatutes themſelves ſpeak to the ſame effect. After noting the abuſes of the old Board, one of them has theſe words, " Statuimus igitur et ordinamus, ut ii qui præsunt, ſecundum hæc " ſtatuta, *et non alia*, collegium regant et adminiſtrent." Cap. XXVII. It is ſomewhat remarkable, that when the fellows were empowered to make laws for their own regulation, ſuch licentiouſneſs governed the Board, that in the ſhort ſpace of fifty years only, the

a ſufficient reaſon *why* the fellows are not inveſted with the powers they aſſume: but leſt it ſhould not be thought concluſive, I ſubjoin another reaſon, and I deſire the Board will advert to the very next paragraph, which thus ſolemnly opens, " That whereas no ſociety can be of long duration without *Piety* and the maintenance of a *Juſt Government*, we therefore out of our ſpecial favor have ordered the ſaid ſtatutes to be CASTIGATED." —What ſtatutes? thoſe incommodious and evil ſtatutes juſt deſcribed, by which the ſociety had been endangered, and was then mouldering away under the want of a pious and juſt Gubernation; but whoſe caſtigation now became an object of royal concern. With this caſtigation the charter ſets out, and with it the ſtatutes end. Thoſe who diſlike it may turn to the " Concluſio ſtatutorum," which is the winding-up of the whole, and expreſſes the object, ſcope, end, and intent of the new code: we have there theſe deciſive and unanſwerable words, " abrogatis

 quibuſvis

the College became a nurſery of vice and lewdneſs.—I wiſh the fellows would be ſo kind to produce their own old book of ſtatutes: it muſt certainly be preſerved in the archives of the College, or locked up at M'Kenzie's: would they but produce it, we ſhould be able to diſcover who it was that made the law by which they entitle themſelves to marry.

quibuſvis aliis ſtatutis pro hujus collegii gubernatione prius excogitatis." By the words *aliis ſtatutis* we are to underſtand the ſtatutes of the old Board, the ſtatutes made by themſelves for their own *regimen*; which regimen, we learn from the charter, was not more inſufficient than wicked ſo long as the fellows were truſted with power. The crown therefore abrogates the old ſtatutes, and ties them up from making new ones: not to mention the word *excogitatis*, an expreſſion of ſarcaſm and contempt, with which the king diſmiſſes them.

Secondly, To alter, or diſpenſe with ſtatutes, would be to aſſume a power paramount to him that made them: and were they liable to be thus diſpoſed of, the whole corpus would ſettle in a nullity. This did not eſcape the king; he knew the fellows beſt, and ſo far from allowing them to alter *his* laws, would not ſuffer them to make ſo much as a Bye-Law for *themſelves*. And here, methinks, I ſee the fellows ſtare at me, as if I had advanced what I am unable to prove: but I *can* prove it, and I *will* prove it. Happy for the College, happy for all that are *not* fellows, happy for the intereſts of literature, that no ſuch enormous authority reſides in the Board! What

Piety,

Piety, what *Juſt Gubernation* ſhould we not have under the diſcipline of the new ſchool! What wholeſome laws would ſoon be *excogitated* by legiſlators, whoſe want of principle may be imputed more to their want of knowledge than to a want of opportunity to acquire wiſdom and virtue! The Board indeed may *frame* or *conſtruct*, "*condere*," ſuch decretum, as the ſtatute preſcribes, but it cannot *make* one; as the town-clerk of a lay-corporation, or any other man he chuſes to employ, may draw up a Bye-Law, but his ſuperiors alone can give it effect. This appears from the twenty ſeventh chapter of the ſtatutes, which authorizes the board to prepare certain bye-laws there allowed of, but reſtrains it from paſſing them into a law, until ſuch rules ſhall have undergone the correction of better men, and been ſanctioned by thoſe whoſe ſuperior virtue might be ſuppoſed to guard the pupils "ab iis qui "licenter vivere, et luxui et libidini fræna "laxare ſtudent," from thoſe who ſtudy to lead licentious lives, and to give a looſe to their unbridled exceſſes and luſts. The ſatire is not mine, I give but the literal tranſlation of the ſtatute, and accuſe no doctor of perjury or fornication. But were there a doubt that the ſtatutes deſigned to give the board as little power as poſſible, this circumſtance alone

would determine the queſtion. "Modo [nova "decreta] habeant conſenſum viſitatorum," ſays that unlucky twenty-ſeventh chapter, "*provided* "ſuch bye-laws have the conſent of the "viſitors." The voice of the viſitors muſt give life to the dead-letter: let that voice be ſilent, and the board cannot ſpeak at all: the whole remains a caput mortuum of inactive matter. So that it is not the inertneſs of the fellows, but the momentum of the viſitors that makes the bye-law. I do them too much honor when I compare the members of the board to thoſe members of parliament who *prepare* the bill, but leave it to the king, lords, and commons to paſs it into a law: for the three viſitors, like the three eſtates, muſt co-operate (as I ſhall preſently prove) to make the bye-law. Yet ſo jealous was the crown even of this puiſny privilege, that it enjoins the exerciſe of it very ſparingly indeed, and never without ſome ſtrong and cogent neceſſity. "Hac poteſtate quam parciſſime et non niſi "urgente neceſſitate utantur." Let it be remembered I ſpeak of *Bye-Laws*, WITH the conſent of the viſitors.

Thirdly, Theſe bye-laws ſo ſparingly allowed, and ſo impotent in themſelves *without* the conſent

conſent of the viſitors, muſt be of ſuch a nature as not to interfere with the preſcribed and written laws: and although this be the general ſpirit and eſſence of all bye-laws whatever, yet here the crown found it neceſſary to be more than commonly explicit with a ſet of men whoſe conduct had called for public caſtigation. The charter therefore ſays, "We "will let you conſtruct bye-laws, but your "viſitors ſhall controul them, for of your-"ſelve you poſſeſs neither piety nor juſtice: "you are not fit to be truſted with power, the "petty power of making rules for your own "family. But though you ſhould have the "conſent of your viſitors, that conſent ſhall "not avail you, if your bye-laws infringe our "ſtatutes. Neither ſhall your bye-laws other-"wiſe be framed than to ſupply omitted "caſes: for could our prudence foreſee *all* "the various caſes that might ariſe, *oberiri* "*poſſint*, we ſhould preclude you altogether "from the exerciſe of a power you are ſo like-"ly to abuſe: for which reaſon, *idcirco*, we "command you to make no laws except for "ſuch caſes as our wiſdom hath not been able "to provide; *in caſibus omiſſis*, *quos* omnes *hu-*"*mana prudentia proſpicere nequit*. It is not "ſufficient that your bye-laws do not oppugn

"our

" our ſtatutes, *non regugnent ſtatutis noſtris*;
" for where our ſtatutes are clear and expreſs,
" you ſhall make no bye-law at all; you ſhall
" make them in ſuch caſes ONLY, *ubi nihil*
" *certum in ſtatutis definitum fuerit*, and leaſt of
" all ſhall you preſume to make any alter-
" ation in the laws themſelves, thoſe laws
" *et non aliis* by which you ſhall be ruled,
" which we have pronounced *eternal*, and
" which you all ſeverally and ſolemnly ſwear
" to obey."—This is a ſtrong caſe, but the charter bears me out, and proves beyond the reach of logics to contradict, that if there be any bye-law on their books which alters the ungraduated courſe, as preſcribed in the fifteenth chapter, though ratified by the conſent of *all* the viſitors, ſuch bye-law is *illegal*, and founded in a power which none but tyrants would uſurp, and none but ſlaves would ſubmit to. That ſtatute *defines* the courſe; and all ſubſequent bye-laws repugnant to it, or even agreeing with it, expreſs as the ſtatute is and definitive in itſelf, are but ſo many infractions of the charter-laws.

But this is not all. For fourthly, though they ſhould have perfected a whole code of bye-laws, all of them ſupplying omitted

caſes

caſes only, and in no reſpect repugnant to the grammatical letter of the ſtatutes, but explaining and confirming the tenor and tendency of them all, and having moreover the full and expreſs conſent of a viſitor, every ſuch bye-law ſo made and conſtituted is aſſumption and parade. Theſe men ſhall be told, and they ſhall hear my reply as often as they contradict it, that the conſent of *one* viſitor to a bye-law is no conſent at all, and that the conſent of *two* is no better than that of one. To give validity to a bye-law the concurrence of their *three* viſitors is ſtatutably required. Had a leſs number been ſufficient, the charter or ſome one of their ſtatutes would have ſo declared it, as the former did in this very place, ſpeaking of the fellows, " Vel majori parti eorundem." But when it ſpeaks, not of the fellows, but of the viſitors, the words are unqualified; it ſays, *viſitatores*, *viſitatorum*, *viſitatoribus*; but it never once ſays, *vel major pars eorum*, And if it did, what do the fellows gain?——a ſolitary, contemptible bye-law, that is directed to be reſcinded by the ſame powers that made it, the very inſtant that the cauſe of making it ſhall have ceaſed, " Donec, ceſſante cauſa, viſum fuerit, &c." The words are imperative,

and

and require to be ſo underſtood, for it was the object of the crown to diminiſh the power of the board, and to render that of the charter ſupreme. Now let them boaſt their bye-laws!— But then again ſhould they have one on their books, conforming throughout to the rules laid down in the charter, and paſſed with the ſolemn conſent of *all* the viſitors, if that bye-law ſhall not anſwer its intended purpoſe; if it ſhall diſtreſs one individual; if it ſhall ſtand in the way of any man's honeſt fortunes, or his mere honeſt fame; if it ſhall throw him back one term; if it ſhall obſtruct his better or his more deſirable ſtudies; if it ſhall diſcourage ſome, or ſtupefy others; if it ſhall give any gloomy tyrant an opportunity to exerciſe either his ſpleen or his partialities; -- ſuch bye-law is a bad one, and is enjoined to be reſcinded. What perhaps was originally innocent, the *ceſſant cauſe* firſt renders ſuſpicious, then alarming, and finally dangerous: but as the charter abrogates the *vitious laws*, it directs the *nugatory decrees* to be cancelled with them: for what is idle can do no good, and what does no good may do ſome harm. So that not all the board of fellows, ſupported by the voice of all their viſitors, can prolong a bye-law beyond the period of its convenience, or the occaſion that gave riſe to it.

Here

Here I might reſt my caſe, and ſhew the injuſtice that has been done not more to my ſon than to other youths of equal hope and ſuperior learning. But that I may not appear to ſhrink from the queſtion, or to leave any part of it untouched that might be ſuppoſed to deſerve notice, I muſt beg leave to dwell ſomewhat longer on this part of my ſubject.

I have obſerved that the charter, when it treats of making bye-laws, uſes the words *viſitatores*, *viſitatorum*, *viſitatoribus*: in this it was not poſſible there could have been a miſtake, for we are told in the ſame breath *who* the viſitors are that ſhall give their conſent; thoſe to wit, "qui inferius nominantur:" and then follows the *Triple Alliance*, "Cancellarius "academiæ, Procancellarius ejus, una cum "Archiepiſcopo Dublinienſi." Now, had the majority of theſe been ſufficient to ſanction a bye-law, the charter would neither have been ſilent upon it, nor have referred us to the ſpecific viſitors whom it ſets forth. And it is remarkable, that when the charter directly afterwards comes to ſpeak of leſs important matters, ſuch as the ſquabbles and diſputes of the college, *two* viſitors out of the three, that is, the Vice-chancellor and the

Arch-biſhop, are declared competent to ſettle them; or in the words of the charter itſelf, which cannot miſlead us, ſuch inferior matters may be adjuſted " eorum majori parte, qui " vocarentur viſitatores." But then ſays the charter, when the matter ſhall be of a *more grave and ſolemn nature*, the major part ſhall not be competent, for the chancellor himſelf ſhall conſent with the other two. " In gra- " vioribus negotiis nihil fieri volumus ſine " approbatione cancellarii; aut ſi fiat, pro " irrito habeatur." And now let the board once more boaſt their triumph! now let the champions for their power diſpute the authority of their chancellor, whoſe conſent alone can ratify their bye-laws, or ſave them from the charge of uſurpation and impoſture!

Let me not be told, that cuſtom has made that law which the charter forbade. I hope ſuch an argument will not be uſed, for no cuſtom can ſanctify error, no præſcription authoriſe wrong. And leaſt of all, ſhould any lecturer in Ethics hold a language that leads to the moſt ſerious dangers—a language that heathen philoſophy would bluſh to pronounce. What hath been done in ignorance may be excuſed, for I am not a diſciple of the unrelaxing ſchool: but what hereafter ſhall be done

done with knowledge, ſhould it be wrong, will admit of no forgiveneſs.

But although the charter had been ſilent, the ſtatute is expreſs. The "Concluſio ſtatutorum," ſo often quoted, particularly enacts "quod nec in *deprivationibus*, nec in ullis *gravioribus collegii negotiis* aliquid unquam fiat ſine approbatione cancellarii, aut ſi fiat pro irrito habeatur." Now I ſhould conceive the depriving a young man of his intellects is a very ſerious deprivation; not to ſay the depriving him of his reputation, the depriving him of the ſtated opportunity of diſplaying his talents, the depriving him of his judgments whether bad ones or good, the depriving him of the benefit of his diligence, and the benefit alſo of the courſe of ſtudy appointed for him by the fifteenth ſtatute, the depriving him of his examinations, the depriving him of his fortunes,——all which, though deprivations of leſs obvious danger, are yet of alarming tendency; ſuch as I conceive the board not warranted to aſſume, and for the exerciſe of which they are liable to be *caſtigated*. And I do likewiſe conceive that a bye-law is a ſerious affair, and comprehended under the *gravioribus negotiis*

of the preſent ſtatute. If it be not of a *grave* nature, well may their bye-laws be laughed at, and well may they be treated with that contempt which thoſe who make them ſo often meet with!

To put however this matter out of all diſpute, as I have ſhown that no bye-law under any circumſtances whatever, can ſuſpend or alter that which the ſtatute has once defined to be certain;—and as the literal and grammatical ſenſe of the ſtatutes is enjoined to be followed;—and as not the moſt forced and unnatural conſtruction of the fifteenth chapter can turn Latin, Greek, and Hebrew into Mathematics, or can prove under the ſixteenth, that a junior freſhman of ſix months ſtanding is a Batchelor of four years;—and as, if ſuch harſh and violent interpretations are to be received and become law—then I do maintain that by the "Concluſio Statutorum" ſuch interpretation does not belong to the *fellows*, but that the viſitors alone have the power to give this and the like nonſenſe the force of law. But before they do it, they muſt be content to renounce both their integrity and their underſtanding. And I likewiſe maintain by the faireſt of all arguments, that if the interpretation

terpretation of a ſtatute be of ſuch high magnitude and importance as to require the full concurrence of *all* the viſitors, as it certainly does;—*a fortiori*, the making of a decretum, which, the moment it is paſſed, hath the *vim obligandi* or force of a ſtatute, requires alſo the integral and combined conſent of the whole number. He who denies this, muſt affirm a *ſtatute* to be of leſs authority than its *interpretation*, be that interpretation never ſo vitious or never ſo ſtupid. Yet under this complicate difficulty, to unfold which has employed ſo many pages, I do repeat, and ſhall continue to repeat, that the conſent of *all* the viſitors is neceſſary to explain and make law the *dubium aliquid* of the literal conſtruction, if indeed any thing *can* be dubious in the fifteenth chapter, which is ſo eaſy, that Doctor Burrowes might conſtrue it. I ſay ALL the viſitors, for the ſtatute in this very place has determined the point, and expreſsly refers the matter in queſtion, not to *one*, or to *two* viſitors, but to *the* viſitors, "Who are named in the fundamental "charter:" "viſitatores qui in charta funda-"tionis nominantur." Thus the very three viſitors for whoſe authority I contend, are ſpecifically appointed to give validity to the unnatural

unnatural *interpretation* of the fifteenth chapter which has preſcribed the courſe: if indeed there *could* be found three men weak and wicked enough to torment language to a purpoſe ſo perverſe and evil.

For ſome pages I have dragged the reader through a barren deſart of arid argument and legal thorn, without one flower to cheer or to mark his way. But I appriſed him of what he had to expect, and it was not poſſible to gather figs from thiſtles. The fox had earthed himſelf, and he was to be dug out with ſpade and pick-axe. He is now in view, and all true lovers of the ſport are invited to talliho him a little longer, 'till they run him in, and ſticking faſt to his bruſh are in with me at the death.

To obviate difficulties and avoid confuſion, it may be neceſſary to acquaint the uninformed, that a bye-law differs materially from a common corporate act, which is always of inferior moment and regard: ſuch as the making of leaſes and the regulation of the clock; the hour of ſhutting the gates, and the hour of opening them; the time of dining, of which the ſcholar's *Magiſter artis** never fails to give warning;

* " Magiſter artis, ingenîque Largitor
" Venter." *Perſ. Prolog. ad Sat.*

warning; arreſting the deſcent of the river Jordan, diſcharged by the ancient Naiads from the upper ſtories of learning; the removing of *old rubbiſh*; the *mending of bad ways*, *&c.*— Theſe are corporate acts, in which the viſitors have no concern, unleſs perhaps under ſpecial circumſtances, when the vice-chancellor and arch-biſhop may regulate what ſhall be found amiſs. But in the making of a bye-law, it is very different: *there* the viſitors muſt be preſent, and give their conſent, as the king gives *his* to a bill either in perſon, or by the keeper of his conſcience. By the bye, who is the keeper of Doctor Burrowes's conſcience? Is it his woman? Or has he an *Apogogic** conſcience, that by a ſort of logical ſquint, ſeems to

* In the old ſchool the word *Apogogic* was a term uſed to ſignify *indirect demonſtration*; and this, the induction being irregular and conſequently leſs intelligible, was accounted the apex of reaſon.— The word, I believe, is unknown to the modern ſchool, though the *mode* continues to hold its place. I have heard that an Apogogic argument may be conducted by means of two circles that impinge one another.—Perhaps I uſe a wrong term, but I ſhall laugh at the mathematician that corrects it; and I tell him before-hand, that I care not a bye-law whether two circles can, or cannot impinge: but by apogogic circles I would be underſtood to mean two round lines, that by a ſort of conjuration, unobvious to plain mortals like myſelf, cut and croſs one another, 'till what between *interſection* and *indirection* that which was clear and required no explanation, becomes *direct* abſurdity. It may alſo, I am told, be performed

to turn *from* the object, while in reality it turns *towards* it?—In common corporate acts, it is ſufficient that the provoſt, or in his abſence the vice-provoſt, with the major part of the ſenior fellows, ſhall be conſenting: but in the paſſing of a bye-law more ſolemnity is required. The provoſt himſelf muſt be preſent in his own perſon, the great importance of the matter not allowing it to be diſpoſed of at ſecond hand; and with him, for the very ſame reaſon, all the viſitors ſhould be *corporally*, though not *corporately*, preſent. For I cannot underſtand what conſent means, if *Preſence* be not requiſite to determine that which muſt be *heard* before it can be *judged* of. That Preſence is neceſſary is evident from the ceremony attending an appeal, where the provoſt and fellows, *not agreeing among themſelves*, all that the ſtatute requires is, that they ſhall *go*, *adeant*, to the viſitors, to whom they ſhall *carry* the matter, *deferant*, under the College ſeal. But the provoſt and fellows are no where directed

formed by certain Algebräïc proportions, that prove by the rule of contradiction the thing to be demonſtrated; that is, prove by retro-progreſſion what was a ſtrait-forward truth before confuſion had worſe confounded it. What wonderful trouble men have taken to embarraſs truth and perplex the path of knowledge!—By ſome over-ſight not worth recollecting, the word *Apogogic*, or *Apogogical*, in page 24, has been twice printed *Apological*;—an error which the reader is requeſted to correct.

directed to *go and carry bye-laws to the viſitors for their conſent.* And why not *go* to them?—Why not *carry* the bye-law? For a reaſon as true as it is obvious; and it is anſwered, Becauſe that were to *refer* the matter; but where there is no diſagreement there can be no reference; and where there is no reference, there can be no conſent without preſence;* and where there is no conſent without preſence, there can be no bye-law. This is no *Apogogic* deduction; the link is unbroken, and ſophiſtry itſelf cannot diſſolve it. I go farther, and I maintain, that where the preſence of *three* is neceſſary to conſent, if one of them be abſent there can be no conſent at all; for what is enjoined is poſitive, and what is poſitive no act of another can put by. Thus it matters little what may have been the uſage, or what venerable ruſt hath greened it: for to give operation to uſage, it muſt have a legal commencement, and "quod ab initio non valet, "tractu temporis non convaleſcit." A *lawyer*

* Conſent muſt be given ſomewhere: but if the board ſhall not go to the viſitors, then the viſitors muſt go to the board. Thus local preſence is created, and local conſent ariſes out of that preſence. Except in one inſtance, which is ſpecial, and for that very reaſon reſtrictive in others, the fellows are not authoriſed to carry the matter to the viſitors; whoſe office it is, not to be viſited, but to viſit the college themſelves, "ad collegium accedere," as the ſtatute directs, and as the very nature of the word *viſitor* imports.

will not contradict it; and he only who is *not* a lawyer, will. To ſome, therefore, I adviſe leſs confidence: for if any man diſpute it, I ſhall treat him with more law than, perhaps, he will like to hear, and lead him into more labyrinths than all his logic will be able to get him out of. Should he, however, think *his* jargon better than mine, he will find me ready to diſcuſs the queſtion in due form, and the Lord Chief Juſtice of the King's Bench ſhall determine between us. Or, if he like it better, the Lord Chancellor, who is one of their own viſitors, ſhall hear us argue it by way of appeal: and I will renounce all claim to profeſſional knowledge, and all ability in the management of it, if I do not confound the logician, and make good what I undertake to prove. So much for *uſage*; which, when a poſitive law ſtands in its way, I hold in as much contempt as I do thoſe who reſort to it.

But before I part with them, I muſt take leave to acquaint them, that much as I have been practiſed in corporation matters, I do not know any body of men, eccleſiaſtical or civil, that have ſo little claim to the title of *corporation* as the provoſt and fellows of Trinity College. A charter, it is true, they poſſeſs, and have that in common with other corporations; but

but they are the only corporation I know of, who cannot make bye-laws for themſelves.— Every dean and chapter, of which I have any knowledge, are empowered to make their own bye-laws: and in the lay-corporations, the mayor and majority of the thick-witted body may make bye-laws every time they are corporately convened: but the mayor of Trinity College with the major part of the learned aldermen, *cannot* make a bye-law. For ſpecial reaſons not much to their honor as individuals, or to their credit as a body, the crown withholds that authority from them; leaving them to the diſcipline and correction of three ſuperiors, who ſtand as centinels to guard the "Nurſing Mother" from an abandoned turpitude, or as the ſtatute itſelf has emphatically expreſſed it, from a rapacious and diſſolute government, from *fraud*, and *luſt*, and *riot*.— "Quoniam nihil bonis legibus adeo firmari "munirique poteſt, quin ab iis qui licenter "vivere, et *luxui* et *libidini* fræna laxare "ſtudent, aliquo *fraudis* commento facile "queat illudi, IDCIRCO, *viſitatoribus*," &c.— And if, checked as they are, and curbed by this ſtrong controul, they aſſume an authority which has been denied them, and ſo groſsly miſuſe that authority afterward, to what

abuſes would their preſumption have aſpired, had the charter granted them power, or not interpoſed to reſtrain their licentiouſneſs!—Where would their luſt have ſtopped, had they been left without a bridle, or had the privilege been allowed them of adulterating the ſtatutes, and legitimating their own bye-blows! In a word, what would they *not* have done, had the ſtatutes permitted them to turn the courſe of Ilyſſus, and convert the Tyber into a Bog of Logics?--a Lethe of abſtraction, a Fleet-ditch of forbidden problems, where he that dives for a premium, if the mud-muſe ſhall have ſucked him in, or if he poſſeſs the dark dexterity of groping, and can riſe like the "precipitate" Arnall, with a due quantity of the *bottom*, is ſure to be rewarded for his alacrity in ſinking?

> "He brings up half the bottom on his head,
> "And loudly claims the Volume and the Lead."

But while I obſerve this, I would not diſparage the young candidates; for I muſt do them the juſtice to ſay, that moſt of them hold theſe dexterities in contempt, and diſdain the premium while they diſpute it. Nor will men be very ambitious to raviſh from competitors that to which little honor is attached, and whoſe conteſt is leſs the effect of choice than neceſſity, of emulation than compulſion.

Conteſt

Conteſt it they *muſt*, or loſe their degree; they know it, but they likewiſe know that dulneſs will drudge with ſucceſs where wit would fail of its labor, or reap at beſt an unprofitable harveſt. But more of this in another place, ſhould I find it neceſſary to reſume the ſubject.

To return. Having ſtated ſome of the evils attending the irruption and miſrule of our college Goths, I proceed to obſerve that the enormities of the board call aloud for ſerious and ſpeedy correction. No man, politically ſpeaking, deteſts innovation more than I do, or would ſooner reſiſt it, and will reſiſt it, ſhould there be occaſion: but the honor, the intereſt, the ſafety of the country demand the interpoſition, not of the viſitors, but of the crown itſelf, to amputate the rotten members, and cut away the proud fleſh of a proud body, that will ſhortly gangrene the whole ſtate of letters, if the royal hand do not once more *caſtigate* the diſeaſe. I ſeek not, I wiſh not change: I would *go back*, I would *reſtore* the dignity of learning; I would reinſtate the muſes in the importance they once held, before ignorance had dethroned or dulneſs baniſhed them; I would open the venerable volumes of Greece and Rome to the young poet, the young philoſopher

loſopher, the young orator, and the young ſtates-man. *Theſe* I would render honorable, *theſe* I would offer to the ambition of the youths: and he whoſe genius and exerciſes approached neareſt to the divine originals from whom he would derive his reward, ſhould be laureled like his own Apollo, and meet alſo that ſubſtantial muneration which is denied to every thing but LOGICS. Though to cleanſe the Augëän ſtable were a taſk fit only for a Hercules, yet would I attempt the labor; I would turn the ſtreams of Helicon through it, and teach them to flow unceaſingly 'till they ſhould viſit the oracles of Jupiter, 'till they ſhould bathe the vocal groves of Dodona, and murmur without end through the happy and unfading vales of Tempe. He that could atchieve it, might find his beſt reward in the ancient but not extinguiſhed title of *Hercules Muſarum*. To accompliſh this, were however a reform more to be wiſhed than expected:— The fellows are too deeply intereſted not to reſiſt the cleanſing of the ſtable, and I have treated them with too little ceremony to ſuppoſe they will meet the queſtion in the ſhape that I have brought it. They cannot even be wrong like gentlemen, much leſs do they know how to be right upon principle. Like

Briareus,

Briareus, they will oppoſe their hundred hands, each toſſing a Pelion of problems, againſt the omnipotence of reaſon: What they want in argument they will make up in logic, and with the clamor of numbers ſilence, if they can, the voice of ſoberneſs and truth. But while I have the champions of Athens on my ſide, and the literary gladiators of ancient Rome to combat for me, I ſhall not be much alarmed at any oppoſition they may chuſe to give me, or ſcared by any defence that ignorance may ſet up. By ſtupidity moſt of them have acquired their fellowſhips; and by the ſame ſtupidity they will naturally endeavour to retain them: nor can it well be expected, that men who have uniformly reſiſted the laws, will eaſily be brought to acknowledge their tranſgreſſion. This were to ſuppoſe, that human nature leaps all at once from vice to virtue, from moral turpitude to pure perfection; and that pride, lewdneſs, extortion, perjury, fraud and tyranny have never walked abroad in the habit of any monk. All, however, ſhould not be involved in the general odium; and three I could name whom a fellowſhip has not debauched.—The venerable Viceprovoſt, whoſe learning, virtues, and politeneſs might have rendered him more conſpicuous,

cuous, though not more reſpected, had he filled a ſtation of equal importance in any other univerſity.—The amiable, the friendly, the liberal, the very learned Mr. Stopford, whom I muſt ever regard, leſs perhaps on account of his own ſuperior worth and genius, than for his paternal care of my ſon, who owes him more kindneſs than either my gratitude or his will ever be able to repay.—The truly learned Doctor Barrett, whoſe copious erudition commands my eſteem, and ſheds a luſtre over that literature of which he is the appointed guardian. But one ſwan maketh no ſummer in the garden of the muſes.* Theſe I ſelect; and to uſe a law phraſe, though not with a lawyer's meaning, have both a pride and a pleaſure in *taking exception* to them. To *them* I do not impute that the board has wilfully perverted the ſtatutes, or ſubſtituted its own ignorant and corrupt ſyſtem in the room of the brilliant and claſſical courſe appointed by the fifteenth chapter. But I continue to aſſert, and that imperious board ſhall hear of it in every

* Doctor Kearney, I am told, poſſeſſes a talent for Belles-Lettres, and has written ſome very elegant and ſpirited Latin poems. I have not had the pleaſure of ſeeing any of the Doctor's compoſitions, nor have I the ſmalleſt acquaintance with him: but I deſire he will accept this ſmall tribute of my reſpect for his claſſical taſte and accompliſhments.

every page, that the young pupil is both worried from his ſtudies by the tyranny of the new courſe, and injured in his faculties by the quantity of abſtraction infuſed into them. I mean, however, no offence to the talents and genius of our youth: I know there are among them ſeveral, who under better diſcipline, and with more encouragement, would ſhow the world, that they are at leaſt equal to the academic youth of other countries. This I have ſaid before, or ſomething very like it: but invidious as I know the queſtion to be, let me aſk, and let me be anſwered, what youth in *this* univerſity ſtands diſtinguiſhed as a Sophocles or a Cicero? If any ſuch there be, he hath eſcaped both my obſervation and my enquiry; for I muſt except one young man, now no more a member, who was ſchooled in another kingdom, and had learned to deſpiſe the barbariſm of the new board. *Hinc illæ lachrymæ.* But let the courſe flow back like the fountain of the Sicilian ſhepherd, let it revert to what it was before the government of King Log had diſturbed the waters, or the fellowſhip of Frogs

"Made Helicon a puddle of a ſpring,"

which a better poet has more happily expreſſed in another language,

" Limoſoque novæ ſaliunt in gurgite ranæ ;*—

let the claſſics predominate, let them reſume the diſtinction allotted to them in the fifteenth chapter ; - - the youth of Ireland will then, but not 'till then, recover their character ;— that character of which their tyrants have ſo unjuſtly deprived them. They will ceaſe to be *ſilent*, they will ſtep out to conteſt the palm, not with their claſs-mates in logics, but with youths of another nation in the language of poets

* Poets, it is ſaid, are ſometimes prophets ; and one would think the ſpirit of vaticination had ſeized the bard of Pontus, when this verſe dropped from his pen. By " *ranæ*" we are to underſtand the Κραυσασιδες, or *Croakers*, that are always diſſatisfied when genius or wit ſtand in their way. " *Novæ*" ſignifies thoſe upſtart fellows that *leap*, " *ſaliunt*," from the loweſt obſcurity into bloated importance : unleſs indeed by *ſaliunt* we are to ſuppoſe the poet meant the *daſhing* and *dabbling* which they keep in their own puddles. And laſtly, " *Limoſo gurgite*," means the muddy lake of logics, whoſe ſalient inhabitants perform the play of *Leap-Frog* in character. The part of Nous, *Noddle*, by Dr. Hall ; Polyphonus, *Babbler*, Dr. Browne ; Lymnocharis, *Lake-lover*, Dr. Younge ; Borborokœtes, *Mud-ſleeper*, Dr. Fitzgerald ; Praſſopahgus, *Garlic-eater*, Dr. Graves ; Phyſignathus, *Cheek-blower*, Mr. Miller ; Pelobates, *Mud-hopper*, Mr. Elrington ; Crambophagus, *Cabbage-eater*, Mr. Magee ; and Κοαξ, or the *New Ally Croaker*, by Dr. Burrowes. To which is added, a new *Farce* with an old Title, called, " Much ado about Nothing," as it is now acting at Trinity College with univerſal " Eclat."

poets and philoſophers;--youths who now inſult them both with a want of learning and a want of underſtanding. No, ſay the fellows; that were to acknowledge that what you have ſaid of us is truth; it would prove to the world, that we *are* dealers in opiates;* and that all our knowledge *does* conſiſt in a barbarous jargon of empty eſſences and innate quiddities, of abſtract conundrums and immaterial ſolutions. We will rock our pupils in the ſame cradle that we have been rocked ourſelves, we are the "nurſing mother" that will guard the ſleeping Plato, leſt any officious bee ſhould interrupt his ſlumbers, or leave a drop of honey on his lips. The noſtrum of logics is the right Delphic medicine, the true Ιατρειον of the ſoul; and problems and premiſes ſhall

 make

* The effects of education are aſtoniſhing: great however, and wonderful as they are, they eſcape general obſervation, and are traced only by the philoſophic eye, that attends to cauſes, and purſues conſequences in their ſilent operations and impreſſions on ſociety. Who, ſays Cicero, does not perceive that the Gracchi were nurſed more in the language than in the boſom of their mother Cornelia! And who does not ſee that Doctor Burrowes's attachment to opiates is the ſtrong prejudice of education? Who does not perceive that he was nurſed more in the influence than in the ſhop of Cornelius, the virtue of whoſe laudanum is yet remembered by the families on Arran Quay?

make a man at forty either a fool or a phyſician.

> " With the ſame cement ever ſure to bind,
> We bring to one *dead level* every mind;
> And leſt they err by wit's wild dancing light,
> Our care ſecures them in their native night."

But this is a ſubject which like the Ægyptian ſymbol, ſtill revolves into itſelf, εις εαυτον :— I could write upon it for a year, and not think I had ſaid enough. Sufficient however, has I preſume been ſtated to convince the intelligent reader, that theſe ſelf-created legiſlators have tranſgreſſed their duty, and have not been governed by the ſtatutes that appoint the ungraduated courſe. I now haſten to other matters, which though they ſhould not be found of equal importance, will, it is hoped, amuſe the reader ſomewhat more than he has been entertained for theſe laſt twenty or thirty pages.

Though I deemed it ſcarcely poſſible, that the crown ſhould give the fellows a power of diſpenſing, *ad arbitrium*, with the moſt venerable ſtatute in the whole code, and ſtill leſs ſhould empower them to ſupply its place with any new-born nonſenſe of their own,

> (" Here new-born nonſenſe firſt was taught to cry.")

I repaired

I repaired for information to their own library. Thrice I applied for admiſſion, and thrice was denied acceſs.—" *The Library was under re-*
" *pair*;"--and entrance was refuſed to unhallowed feet. This morning I made a fourth effort, but with no better ſucceſs. I received a *ſilent* anſwer: the outward door was ſhut; and that, like Dibdin's Iriſhman,* ſpoke more true logic than is contained

" In demonſtration thin, and theſes thick,
" Major, and minor, and concluſion quick."

Neither ſhould it be forgot, that *ſilence* is the *genius loci*, or tutelary power which at once guards and bleſſes the happy walls from whence I write.—Well:—though one door was ſhut, another I thought was open to me; and I ſallied forth to their common library in College-green: M'Kenzie's houſe I knew was not under repair; and I did hope that no key, *there* at leaſt, would be turned upon me. But what a jilt is Hope! how fallacious are her ſmiles! and what ſnares ſhe lays to entrap the ſanguine!—

Juſt

* The inimitable Dibdin, who poſſeſſes more true genius than half the frog-blooded logicians of the age, joined to more friendſhip and more good-nature than generally fall to the lot of an individual, deſcribes an Iriſhman with great good humor, when he makes him ſay, " Silence, my dear, is the beſt trumpeter of a " man's courage: the leſs he ſays about it, the more he proclaims " it to all the world."

Juſt as I deemed the treaſure within my graſp, it vaniſhed like the fruit of Tantalus; as if it puniſhed my preſumption for revealing the *Secrets of the Gods.**—Every body knows that M'Kenzie is the college-edition of a book-ſeller, being either ſet up by the fellows themſelves, or immediately under their authority and controul. A ſmart youth was in the ſhop, and the following dialogue paſſed verbatim between us.

Myſelf. I want the laſt edition of the college ſtatutes.

Youth. We have none, Sir, in the ſhop: they are all locked up.

Myſelf. Well, get me one.

Youth. I can't, Sir, Mr. M'Kenzie has got the key.

Myſelf. Go to him then, and get one: I'll wait till you bring it.

Youth. Mr. M'Kenzie is out, and has taken the key with him. He always keeps it himſelf.

Myſelf. Search the ſhop; perhaps you may find one.

Youth. Indeed Sir, there is not one in the ſhop: my maſter took them every one up ſtairs, and has locked them up.

Myſelf.

* Εδημοσιευσεν των θεων τα μυςηρια, και δια τουτο κολαζεται.

Myſelf. Don't talk nonſenſe, boy: you can find one if you will.

Youth. Upon my word, Sir, I cannot. My maſter has orders not to let any gentleman have one.

Myſelf. Who ordered him!

Youth. The fellows.

Myſelf. Though you are ordered not to ſell, you can let me ſee one of them?

Youth. No, Sir; we cannot let you ſee one without a written order.

Myſelf. Am I then to underſtand that you will neither ſhew me nor ſell me the book, unleſs I bring an order from the fellows?

Youth. That Sir, is our directions.

Myſelf. If I *do* bring an order, will you let me have one?

Youth. Certainly, Sir, if you bring an order you ſhall have one.

On this I ſhall make no other comment than that the fellows well know I have mounted a battery, and am preparing to ſtorm their entrenchments. But why ſhould they dread the arm of an unlettered aſſailant, new in the field, and ſingle in the combat? They have numbers, they have wit, they have learning, they have leiſure, and they have logics. I muſter

muſter no ſuch forces. I ſtand alone, without wit, without learning, without leiſure, and oh! without logics. Why therefore ſhould they betray ſuch unuſual caution, why guard the fort with ſuch jealous vigilance? Why ſupplicate an armiſtice, why ſue for mercy? Why ſent they to me a ſolemn and formal requeſt in the name of *The Board*, that I would forbear to publiſh the book which I now offer to the world? Did they dread the logic of ſlow, but unfailing juſtice? Or were they ſo conſcious of their own rotteneſs, that they feared the corpſe would crumble at the touch of the *undertaker?* Spare us, ſaid they, and your ſon ſhall live: ſpare us, and we will receive him again: we will give him his examination: he ſhall have *That* which our bye-laws denied him.—Such was their prayer, and ſuch was their propoſal.—Thoſe however who know the promptneſs of my feelings, and the deciſive frankneſs with which I always ſpeak and act, will give me credit when I ſay, that I treated the one with indignation, and the other with contempt. To the firſt I anſwered, " That they muſt have thought very deſpicably of my ſon's talents when they put him by for ſtupidity; and that they muſt have thought juſt as wretchedly of mine, when they ventured to provoke me: that

that therefore by their own argument, they had nothing to apprehend from either of us: but that when they ſhould *ſee* the publication, it would be time enough for them to deprecate it."

To the ſecond I replied, " That I diſdained the propoſal: that if my ſon *deſerved* his examination, they ought not to have refuſed it to him; but that if he did *not* deſerve it, it did not become them to offer it now."—I juſt ſtate the fact, that the reader by forming his own judgment may account for the motive of the fellows in ordering their bookſeller to *lock up* the ſtatutes, and deny me the uſe of them. Should, therefore, any ſtatute be forth-coming which authoriſes the board to alter the courſe, that knowledge for ſome purpoſe or other is forcibly withheld from me: and thus by their own *order*, or if they like it better, their own *bye-law*, they render themſelves culpable for my ignorance, and contempt of better information ſhould not be imputed to me. But whether the ſtatute do, or do not exiſt, the queſtion is not changed: it is *principle*, and principle *only*, that I oppoſe: nor do I care three problems for any ſtatute that *enables* ſeven men to *diſable* ſeven hundred.—And I

again ſay, that the bye-law ariſing out of ſuch ſtatute, if in fact the ſtatute *do* exiſt, is dangerous, pregnant with miſchief, and fatal to genius; and that it not only *ought*, but is *ordered* by the charter to be reſcinded. *If* it exiſt, the crown has been impoſed on; and ſuch impoſition not only defeats the ſtatute itſelf, but renders the impoſtors liable to caſtigation.—This I give as law, not as bye-law; and ſhall deſpiſe the ignorance of him that diſputes it. But if the viſitors, *all* of them, have not been conſenting to the altered courſe, this may account for the guarded conduct of the fellows in their careful ſuppreſſion of the ſtatute, and keeping their pupils in complete ignorance of their illegal proceedings.*

And now, Doctor Burrowes, I addreſs myſelf to *you*: and I deſire you will tell me by what authority you took upon you to dubb my ſon a blockhead? Produce the ſtatute that made him a dunce, but give me not the bye-law that ſtupified

* While I am writing this laſt ſentence, I have received freſh aſſurances of the exiſtence of the ſtatute: but as I cannot obtain a ſight of it, I can only judge by the volume of laws which the board itſelf puts into the hands of the matriculated youth, as the genuine and proper code by which they are to be governed. If the fellows have other ſtatutes, they impoſe on the youth, and lead them both into error and into danger.

ſtupified his intellects. Yet I tell you, if you *do* produce it, you will put yourſelf in a worſe ſituation than if you do *not:* for having ſmuggled what ſhould have been legally entered, you have virtually denied its exiſtence, and thus falſified what might have been true.—Should this, however, be the ſyſtem of Ethics which you teach your pupils, the youths I am ſure muſt return much improved by your care, and the friends who put them under you can never ſufficiently expreſs their ſenſe of your kindneſs. But leſt they ſhould forget to pay you the full tribute of their gratitude, I ſhall ſtate for their information your treatment of my ſon, who was *not* your pupil; firſt begging pardon of the public for troubling them with the private concerns of an individual, but promiſing to atone for it by endeavouring to be as brief as the ſubject will allow. I ſtate it on the authority of my ſon, who is a youth of great candor and veracity, and whoſe character is now before the world. By that character he muſt ſtand or fall: for however you, Sir, may deſpiſe a fair reputation, I have taught my boy to know the value of it: he has much to loſe and little to gain by a conteſt with you. Your character, ſuch as it is, is eſtabliſhed: and thoſe to whom you are familiar will know

you by the picture that I ſhall preſently draw of you. But youth has little character, and that little you have endeavoured to take from it. You have exerciſed all the powers with which you were armed, and more than armed, to deſtroy my ſon, to ſtab both his fame and his fortunes;—the fame, the fortunes of an ingenuous but modeſt youth, who to *you*, at leaſt, had never given the ſmalleſt offence, and whoſe only crime was, that he had indulged his wit in a latin epigram on an ignorant and haughty member of the board, whoſe raſhneſs had ventured to queſtion his abilities. Oh! Doctor Burrowes, it was not well done: it was unfeeling, it was unmanly, it was unjuſt!

After I have drawn your picture, I ſhall proceed to the fact: in the meanwhile, were it not that it might look like a menace, I ſhould adviſe you to be very cautious how you preſume by any bye-law or other ſhuffle, to contradict an iota of it: for ſhould my ſon give it an anſwer *under his hand*, it does not require much logic to prove who is likely to have the beſt of the argument: and for your ſatisfaction I acquaint you, that few are more able to do it *neatly*, and none more willing to give you a proof of it.

Phyſiognomy

Phyſiognomy is a ſcience as ingenious as it is amuſing and uſeful, but not of that difficult attainment which many have ſuppoſed. The lines of ſome faces are indeed ſo coarſe and indiſtinct, that none but a Lavater can aſcertain with preciſion the particular vices which belong to them. But then again there are features ſo characteriſtic of the properties of the ſoul, that even children do not miſtake them. I have known a dog avoid another dog that walked on two with as much caution as he would avoid the ſtick lifted to ſtrike him. Should we ſee a gown-man of a ſaturnine complexion, with a dark and lowering brow, we inſtantly acknowledge the ſcowl of the monk, and prepare for the tempeſt that threatens to burſt upon us. The toſs of a noſe is the ſleer of contempt, as the cock of an eye is leſs the ſign of dignity than diſdain: and ſhould ſuch gown-man have more of the *Knife* in his countenance, Λαθρη,* as Homer calls it, than of the Αμφαδον, or *Honeſt Look*, we

* The paſſage in Homer is extremely beautiful, and at the ſame time expreſſes the grandeur and elevation of the poet's own mind, better than a thouſand comments.—The two great heroes, Hector and Ajax, are met in ſingle combat. Ajax endeavours to intimidate his foe: Hector replies, "Do you take me for a boy or a woman? I would have you to know that I am ſkilled in all the arts of war; I can ſhift my ſhield to the right and to the left, I can fight on foot, and

we know that ſuch mark indicates him that aſſaſſinates reputations, and murders the peace of unoffending merit.

Now to the *fact:* and in order to give the reader a full and complete view of it, I muſt lead him back to a circumſtance that happened about ſix or eight weeks antecedent to the queſtion before us.

I was ſitting in my chamber at college; and what will aſtoniſh the reader, had actually Whiſton's Euclid in my hand. I was working at the Delian Problem, which for the blood o' me I could not diſtinguiſh from a Trapezoid, nor this again from a Parallelopipedon: though by the help of the four letters A, B, C, and D, not alphabetically, but cabbaliſtically diſpoſed, I did contrive to puzzle out an angle, and thinking myſelf as great as Archimedes and Mr. Elrington, in my pride of triumph I exclaimed

and I can fight from my car: ſeeing then that I am your ſuperior, and as you are ſuch a brave enemy, I will take no *treacherous* or *cowardly* advantage of you, but will deliver my blows with *fairneſs* and *openeſs*."

Αλλ' ϑ γαρ σ' εθελω ϛαλεειν, τοιουτα εοντα,
Λαθρη οπιπτευσας, αλλ' αμφαδον, αι κε τυχοιμι.
Hom. H.' v. 242.

Sedenim non te volo ferire, talem exiſtentem,
Clam luſtrans oculis, ſed *palam*, ſi aſſequar.

claimed, "Ευρηκα! Ευρηκα!"*—"Ευρηκα! what?" Says my ſon, who that inſtant entered the room. "Why, the Diagonal of a Parallelogram."—The ungracious dog burſt into a loud laugh, and aſked me did I intend to give the world an edition of Euclid's Elements, *cum notis, et curâ?* The truth is, I was literally ſtudying the Delian Problem, when my ſon entered, and acquainted me that Doctor Hall had preſumed to treat him with marks of his contempt.

I was

* The Delian Problem was a mathematical ænygma propounded by the oracle in the time of a plague that ravaged Athens. On its ſolution the oracle declared that the peſtilence would ceaſe, but not before that event ſhould happen. The mathematicians, ever anxious for the good of their country, inſtantly ſet out in a body for Delos, where alone this treaſure was to be found, and during the remainder of the day not a noddy or jaunting-car was to be ſeen in all Athens. Who the Œdipus was that reſolved the problem, I now entirely forget, and have neither leiſure nor opportunity to enquire; for no books are before me, and that long John the printer's devil ſtanding at my elbow *inſtigates* me to write, the preſs being at a ſtand for want of matter. But this wonderful wonder was a ſort of cubulated cube, or ſex-lateral trapezium involuted, cube within cube, that ſerved for an altar in the temple of Diana, who very probably was as little curious to know the proportions of the involuted cube, as I am whether I have recorded the fact in a ſcholar-like manner.—Ευρηκα! Ευρηκα! ſaid one of the Problemites in an extacy of joy, and inſtantly the plague ceaſed: though if the truth were known, it is much more natural to ſuppoſe that the plague and the mathematicians left Athens at the ſame time, and went out together at the ſame gate.

I was not ſo loſt or abſtracted in the virtues of the cube, that I did not recollect the Doctor's haughty behaviour to my ſon on a former occaſion, and I replied that "Neither Doctor Hall, nor any other tyrant of the board, ſhould dare to uſe him with diſreſpect, ſo long as I had an arm to defend him, or a finger and thumb to hold a pen. But what, my boy, has the Doctor preſumed to do?" My ſon replied, "He had undoubted authority for ſaying, that on the preceding evening as a learned gentleman was paying him an abſent compliment on his claſſical talents and ingenuity in the compoſition of latin verſe, this Doctor of logics had diſparaged his abilities before ſeveral members of the College, and had aſſerted that he poſſeſſed neither ſkill nor learning, for that latin verſe was nothing but a *Knack*."

Now to be ſure there was no great harm in the words; and abſtractedly conſidered, the Doctor had as good a right to deſpiſe my ſon for his ignorance of logics, as my ſon had to deſpiſe him for his ignorance of every thing elſe: So far they were even, and no love was loſt between them. Or indeed had the words been uttered by a man whoſe opinion did not carry ſome authority, (I mean authority *in* the college,

lege, for *out* of it nobody, that I know of, allows the Doctor to have any), I ſhould have adviſed my ſon to treat them with ſilent diſdain. But having been ſeriouſly and gravely delivered *within* the walls, in the preſence and diſtinct hearing of taſſeled tyranny; coming alſo from a man whoſe opinion both governed his equals and over-awed thoſe that are under his authority;—a man who had early diſtinguiſhed my ſon by a public mark of his contempt; and my ſon being likewiſe arrived at thoſe years which entitle him to the reſpect due to manhood; and being moreover a youth of unaſſuming modeſty and exemplary good character;--what would have been harmleſs and inoffenſive in any other man, now became injurious and inſupportable in the tyrant.

On theſe occaſions I ſeldom deliberate: my feelings are my only guide, and they have never yet deceived me. I directed my ſon not to loſe a moment in expoſing the tyrant: and I deemed a Latin Epigram, turning the tables on the Doctor, both the beſt revenge he could take and the beſt argument too of proving to the Doctor that he was miſtaken. I was right; and the effect it produced ſhewed itſelf at the quarterly examination that ſoon

followed, which turned out exactly as I had foretold. My words at that time were, "At the next examination they will have a ſtone in their ſleeve for you: but don't be uneaſy at that, for ſhould any of them uſe you ill, I will remove you to Oxford." And here I muſt do my ſon that juſtice which his own modeſty will not let him do for himſelf; and it is with difficulty that I have obtained his leave to print the epigram, which he wrote on the ſpot, *calente calamo*, and which all the fellows were poſſeſſed of in leſs than twenty-four hours.

"Latin Verſe, a Knack."

Egregius doctrinâ *Aulus* famâque ſuperbit.—
Scribere, tam doctus, cur nequit?—Arte caret.
Ingenio ſocios, velut arbos, *Aulus* inumbrat.—
Cur non ingenii flos viret?—Arte caret.
Felix ſi cultâ floreret in arbore fructus,
Scribendique artem ΝΟΥΣ * tuus, Aule, daret!

Fortunately

* Plato ſeems to have made a nice diſtinction between Νους and Ευθυφρων. The one he aſcribes to the great intelligent mind, or firſt cauſe; the other to the human mind in the ſecondary operation of the νους. I have no Plato within my reach; and if I had, the *Devil* is the only principle by which I am at preſent governed, for long John is ſtill at my elbow, and will not let me alone: I am therefore not prepared to diſcuſs the Platonic Ontology in all its extent; but the Cratylus will throw as much light on the ſubject, as the ſubject perhaps may be found to deſerve.

Fortunately for my other ſon, no entreaties of mine could prevail on him to become a member of the College! Had he entered, Doctor Hall, or the low inſtrument of his ſpleen Doctor Burrowes, would have put *him* too by for ſtupidity, becauſe he had dared to tranſlate a ſatire that reflected on a member of the board. But let this be as it will, my other booby thus Engliſhed the Epigram in as ſhort a time as his brother compoſed the original.

Towering aloft in fame and learning,
See *Aulus* proudly crack!
Then why not write, if ſo diſcerning?—
Alas! he wants the Knack.

His wit o'er-ſhadows, like a tree,
Each humbler fellow's back.
Then why the flower not bloſſom free?—
You aſk:—it wants the Knack.

Thrice happy *Aulus*, did that flower
No fruit of genius lack!
Thy NOYΣ ſhould bleſs the gracious power
That gave the writing-Knack.

Things were in this train when the examination commenced. I cannot open the campain in better language than my ſon's own words, as I find them in the ſtatement which he ſent me this morning. His letter is before

me, and the very firſt words that relate to the buſineſs deſerve attention: while they ſerve to aſcertain a fact, they breathe a ſpirit of candor and modeſty, which, like the liberal ſtudies to which he has been ſo long attached, are ornamental to youth and reſpectable in age. "I am willing," ſays he, "to believe that Burrowes was under the influence of forgetfulneſs when he did not approve the reſponſes that I made in Locke."—This is perfectly conſiſtent with the dignity but diffidence of my ſon's nature. He is writing in confidence, for he does not know that I tranſcribe his words, or what inference I ſhall draw from them. His modeſty, however, will not let him ſay, even to his father, that he anſwered well in Locke: and though the occaſion demanded the fulleſt explicitneſs on his part, and that it was for his intereſt he ſhould ſpeak out, he had rather leave me in a ſtate of uncertainty than aſſert his own excellence, or aſſume what even Doctor Burrowes had denied him; and at the ſame time he charitably imputes the conduct of his examinant to the venial influence of forgetfulneſs. It is ſcarcely poſſible to put a caſe more amiable: and how Doctor Burrowes could find in his heart to wound ſo much ingenuouſneſs, I am at a loſs, and hope I ſhall ever

be

be at loſs to account, unleſs he will acknowledge himſelf to have been under an odious influence, an influence of all others the moſt unpardonable in an examinant. At all events however, the Doctor it ſeems did not wait until my ſon ſhould anſwer unſatisfactorily in Euclid: he was in ſuch a hurry that he thought he could never begin too ſoon, and therefore *anticipated* his inſufficiency, imputing it to him in the very book wherein it turns out that the youth *had* anſwered well. Fie, Doctor Burrowes!

The letter goes on. "Be that as it may, when the firſt two hours were over, with an eye ſternly directed at me particularly, he ſaid, I adviſe ſome gentlemen not to appear in this Hall at two o'Clock."—For myſelf, I do not applaud this mode of reprehenſion: it may be *uſual* for a fellow to treat gentlemen with inſulting and ſarcaſtic looks, but I am ſure it is not *polite*. Admitting for a moment that my ſon had been deficient in his reſponſes, it was neither kind nor reſpectful in an examinant to daſh a malignant eye at a timid and deſerving youth, whoſe abilities in other reſpects had never been diſputed, and who in the preſent inſtance had employed his beſt talents to recommended

commended himſelf to his examinant: nor was it either feeling or prudent in Doctor Burrowes to ſingle out any individual for his vengeance in a manner at once ſo public and ſo diſcouraging. Were I to ſay it was daſtardly, I ſhould ſay no more than the truth: for the Doctor was not ignorant that the ſituation of my ſon prevented him from chaſtiſing the affront in the manner it deſerved. *Out* of college, the Doctor would not venture to repeat it. My ſon ſhall give him an opportunity whenever he is diſpoſed to make the experiment. The ſtatute has preſcribed the form: "Volumus ut Logica *pugnis* tractentur."—Cap. xv. This I call the *Synthetic*, unleſs the Doctor ſhould prefer an evaginated argument, as the ſtatute* likewiſe has it;--a ſyllogiſm three feet long, whoſe concluſion by an odd ſort of logic is apt to enter the premiſes. This may be called the *analytic*, and I have always found it very ſucceſsful. I make neither boaſt nor menace, nor doth it become me; but if the Doctor diſlike this or any other page in my book, he knows the terms of the propoſition, and himſelf ſhall be the appellant. His cloth I am ſure does not entitle him to be either ill-tempered or ill-mannered: and

* Facilitas in *evaginandis*, &c. Cap. xxviii.

and therefore if he thinks his petticoats are his protection, his conduct ſhould conform to the character he aſſumes, and he ſhould be very cautious of giving offence, leſt the world by ſuſpecting his manhood ſhould leſſen the number of his virtues.

" Upon his going out," ſays my ſon, " having " obſerved the direction of his remark, I very " naturally enquired of him if I was compre- " hended in the liſt of the proſcribed? He " anſwered, if you do appear at two o'clock, " I certainly ſhall caution you. I remonſtra- " ted in return, and obſerved the injuſtice of " ſuch treatment, and ſaid, it is impoſſible you " can have a fore-knowledge of my prepara- " tion for the remainder of the examination. " He was ſtill relentleſs."—So far ſo good, and I make no comment.

The letter proceeds: " I again entreated; when he aſked me, if I was perfect in Euclid? I anſwered, that I could not ſolve a propoſition in the ſecond book, but that if he would examine me in or about the beginning of the firſt book, he would find me not deficient; and that I had paid uncommon attention to the *Humanity*, a good performance in which would entitle

entitle me to good judgments. Then I inſiſted on my claim with firmneſs: When ſeeing me reſolute, Well, ſaid he, I will try you.—This you know was a promiſe to ſift me in the very part of Euclid that I mentioned: and would you believe it? This ſhuffler of divinity had no reſpect for his promiſe, but took eſpecial labor to bring every queſtion to me that was in the ſecond book. Of courſe I was ſilent, and looked at him as much as to ſay, you forget your word. When the ſecond fit of the Inquiſition was over, I followed him, and ſaid, "Sir, I believe you do not now mean "to caution me."—I do, why not?" My anſwer was this, "then you entrap me into a "caution: remember, Sir, your promiſe: why "ſhould I ſuffer for your neglect of it? Sir, I "demand the examination." Burrowes:—"That is no matter, I will caution you."—I again commented on ſuch injuſtice, and expreſſed the warmeſt ſigns of indignation, and did not loſe ſight of his non-performance of contract. I reproached him with this, and further ſaid, "at any rate *my* character is dear "to myſelf; *that* you injure at preſent, and "my fortunes in future:" with this I again inſiſted on the examination. I believe that the Doctor, a little ſtung by his conſcience, began

to

to relent, he ſaid, well then, I will not caution you, but ſuppreſs your judgments. I anſwered, that I would have all or none, and remarked that the diſgrace of ſtaying out to *avoid* the caution was equal to one incurred: that my reputation and fortunes were liable to ſuffer by either, and added, "I ſcorn to accept of ſo remarkable an inſtance of your favor." Burrowes: "You may do as you pleaſe." I anſwered, "So I will, and am determined to leave your college immediately, I have many friends, and a father, who will not ſee me thus injured." Burrowes. "Sir, I don't care if you do leave the college, it is no concern of mine."—"Sir, it *is* a concern of yours; and if every ſtudent, or many of them, were to act as I ſhall, where would be the emoluments of your fellowſhip?" When I ſaid this, he was going up ſtairs, and he turned away at this laſt anſwer."—

I have been very unpolite. I have committed a breach of confidence, and tranſcribed in his own words the whole of my ſon's letter, ſo far as relates to the matter before us. Could I have expreſſed myſelf with more perſpicuity, I might perhaps have varied the language: but truth is ſimple, and requires no ornament of

words to recommend it; and I thought I ſhould do him more juſtice by the plaineſs of his own narrative, than by any flouriſh of mine. I however aſk his pardon for the liberty I have taken: and when I will not be unpolite to my own ſon without making him an apology, I certainly ſhall not allow others to trifle with him. But juſtice of another ſort muſt be done, and I do confeſs the Doctor has abundant cauſe of triumph over my ſon, who from his own account of the matter, ſtands convicted of abominable ignorance in the ſecond book of Mr. Elrington's Euclid! His mathematical coat, like the ragged cloak of Socrates, will from henceforward make but a ſhabby figure among the philoſophical taylors of Trinity College. Doctor Burrowes however was the firſt to pick holes in it; though it was his duty, as Socrates ſaid to the *wiſe-men* that laughed at him, to repair it with a better. I ſhall be anſwered, that a bye-law forbade the reparation: and I anſwer in my turn, that I do not care if fifty bye-laws, and the taylors that made them, forbade any examinant to do his duty, or ordered him to be malicious and tyrannic; and what is more, I do not care whether my ſon did or did not underſtand the ſecond, or any other book of Mr. Elrington's Euclid: nor would I exchange

change his claſſic epigram on Doctor Nous, which has been the foundation of ſo much ill-blood and malevolence, to expound the Delian Problem itſelf, or to underſtand all the windy nonſenſe that has ventilated the brains of ſo many youths, whoſe abilities might have been uſeful to their country, had the froth of abſtraction not prevented them from drinking deep of the Muſes' ſpring. Some few years back, when I was in London, and lived more in the buſtle of the gay and the great world than I do at preſent, I wrote ſix lines that formed part of a prologue to a new play. As they apply to the preſent caſe, the reader, it is hoped, will not think me vain ſhould I tranſcribe them. It was the faſhion at that time for the ladies to wear kerchiefs about their necks, that protuberated into boſoms of importance. The lines are theſe.

The neck's full Kerchief, prominent and proud,
Is faſhion's veil.—No Juno, but a cloud.
Like the frothed porter, foaming o'er the pot,
Who ſeeks the ſubſtance, ſeeks—but finds it not.
" La!" cries the coxcomb, " I purteſt and ſwear,
" 'Tis all whipt-ſillabub and moonſhine there."

Juſt ſo it is with the ſchool-moonſhine: and though I verily believe my ſon would have anſwered well in the firſt book of Euclid, had

the ill-tempers of the Doctor allowed him to keep his word; yet I am content to admit, that he could not comprehend one ſingle propoſition in the whole volume. But whether he could or could not, is nothing to the purpoſe: I inſiſt he was entitled to his examination, and that the Doctor was not warranted by any principle of *juſtice*,* for it is THAT I go upon, to deny him his judgments whatever they might be, or to ill-treat him becauſe it was his misfortune to be by far the beſt claſſical ſcholar of his ſtanding, and if we except Mr. Stopford † and Dr. Barret, of *any* ſtanding in this univerſity. But in the opinion of Dr. Burrowes, good character, modeſty, genius, and claſſical accompliſhments have no merit whatever, or melt away at the touch of a theorem.

The reader is now in poſſeſſion of my ſon's caſe, which I have not attempted to varniſh; choſing

* What Antinous in the Odyſſey ſaid to Ulyſſes, I would apply to Dr. Burrowes, who poſſibly may think the worſe of it for being claſſical: "Stranger," ſays he, "I would not raſhly ſuſpect or be "offended with you, μαψιδιως κεχολωσθαι *incaſſum iratum eſſe*; I had rather all things between us were juſt and honeſt, αμεινω δ' αισιμα παντα, *potiora autem honeſta omnia*."

† I have never been more delighted with any paſſage in Heathen antiquity, than with the retort of Ulyſſes on Euryalus, who had ſcoffed at him for his want of ability to contend in the Phœacian games. "I yield to none," ſays he, "but to Laodamas.—*Who* "*would contend with his friend?*

——τις αν φιλεοντα μαχοιτο;"

choſing rather that every one would form his own unbiaſſed opinion of Dr. Burrowes. My other booby, who tranſlated Aulus, ſaw this matter in a light which he expreſſed in the following ballad. The four laſt lines are inimitably ſarcaſtic, and not the leſs ſevere for being true.

THE SENIOR FRESH-MAN's DOWNFALL;

OR,

THE TRIUMPH OF TRINITY-COLLEGE.

An excellent New Ballad.

IN poliſhed taſte, and claſſic lore,
A youth whoſe genius, wit, and knowledge
Were full as much, or ſomewhat more
Than all the learning of the college,

Enflamed the envy of the fools:—
Who, grieved to ſee themſelves excelled
By one that laughed at Euclid's rules,
Such merit would have ſoon expelled.

For he had exerciſed his wit
On ſome one, who by NOYΣ beſt known is;
Who though a fellow, muſt ſubmit
To juſtice and *lex talionis.*

Deep read in Rhomboids, Rhombs, and Lines,
With many a problem ſcientific,

In

In Cycloids, Circles, Squares, and Sines
This college Aſs* was deemed prolific.

But when the keen retort † he read,
Burſting with venom and vexation,
He rouſed a fellow Jolter-head ‡
To ſtop the lad's examination.

The lad of wit;—who nobly ſcorning
The pride and rancour of old NOYΣ,
Left at a minute's ſpeedy warning
The Logic, Mathematic houſe.

Why

* Ονος μυστηρια φερει, *the Aſs carries the myſteries:* ſee the frontiſpiece. Doctor Hall ſhould not be offended at the compliment which my other aſs has here paid him: for the aſs was an animal employed by the Ægyptians to carry the implements uſed in the celebration of the Eluſinean myſteries. The Ægyptians, it is well known, poſſeſſed at that time all the learning that was current, and they conſecrated the aſs on account of its *ſuperior excellence.* The appoſiteneſs of the aſs to Doctor Hall is, however, in nothing more remarkable than in this, that the free-maſonry of the college perfectly reſembles the occult myſteries of Ægypt, whoſe chief diſtinction was that of *ſilence.*

† The epigram on Aulus.

‡ The reader will loſe half the humour of the joke, if he does not recollect the character of *Jolter*, mathematical tutor to Peregrine Pickle. He is going over to Calais, and a ſtorm overtakes him. "At the mention of the dead-lights the poor Governor's heart died within him, he fell upon his knees in bed, and fixing his eyes upon the book which was in his hand, began to pronounce aloud with great fervor "The time of a complete oſcillation in "the Cycloid, is the time in which a body would fall through the "axis of the Cycloid DV, as the circumference of a circle to its "diameter"——He would in all likelihood have proceeded with the demonſtration of this propoſition, had he not been ſeized with ſuch a qualm"—&c. *Per. Pickle.*

Why ſhould the ſilent ſiſter fret
At ſix ſheer lines of claſſic joke?
Why!—half ſix words of wiſdom yet
The ſilent ſiſter never ſpoke.

I ſhould not omit to ſtate, that my ſon, altho' Dr. Burrowes refuſed him an opportunity of exerciſing his claſſical talents, was ſo graceleſs, that on returning to his chambers, he took the theſis of the day, and turning it againſt the college, let fly another Aulus at the fellows.

VICTRIX FORTUNÆ SAPIENTIA.

Barbara * vincla tuli; ſocii ſprevêre ferentis
Stultitiam:—labes proh mea, ſtultus eram!
Vici fortunam ſapiens; ſociique relicti,
Vos ſperno, et veſtræ ſcommata ſtultitiæ!

When I was in the habit of courting the muſes, they were more kind to me than I have lately found them. I never was an extemporaneous poet: but as I now write *currente calamo* I requeſt the reader will take the following haſty tranſlation, or if he will *paraphraſe* of this elegant epigram.

Barbarian chains I bore, a ſlave by rule;—
The fellows ſcoffed, and called that ſlave a fool.
Well might they ſcoff!—A ſlave and fool indeed!
But wiſdom marked, and from the bondage freed.
Sad fortune drove me to theſe ſilent walls;—

I go

* Barbara, celarent, &c. Logical terms.

I go where genius leads, and Phœbus calls*.
Your folly, fellows! and your ſcoffs I ſcorn,
'Tis now my turn to laugh, and yours to mourn.

I cannot ſay what is lurking in the darkneſs of any man's breaſt, and leaſt of all in the apogogic heart of a fellow. By the mere power of intuition. Homer indeed knew what was rolling in the breaſt of Agamemnon, when that vigilant and able general could not ſleep at midnight. I pretend to no ſuch gifted penetration: I judge from *appearances* only, and others will judge from them as well myſelf. I do not ſay that when Doctor Burrowes attempted the ruin of my ſon, he made himſelf champion of the board, or was influenced by his brother-tyrant Doctor Nυος: I charge him with nothing, and am only a ſtater of facts. Though I might be juſtified by the daily

* The charming Dryden has four lines that well apply to the preſent occaſion.

Oxford to him a dearer name ſhall be
Than his own mother Univerſity;
Thebes did his rude unknowing youth engage,
He choſes Athens in his riper age.

And Tickell in his poem, called "Oxford," ſays,

Me fortune and kind heaven's indulgent care
To famous Oxford and the muſes bear,
Where, of all ranks, the blooming youths combine
To pay due homage to the mighty nine,
And ſnatch with ſmiling joy the laurel crown,
Due to the learned honors of the gown.

daily practice of our law-courts, which presume the criminated to have been moved by the instigation of the devil, I impute no vile or revengeful motive to the inflexible justice of the doctor; especially as he has pleaded not guilty, and has even humbled himself in christian meekness to assure me that his usage of my son arose from other motives;--motives to which I am a stranger. Unfortunately this is a case which no one but himself can contradict, for who can tell what sensations the Doctor feels at this moment, while he is reading my book? or indeed who knows so well as himself, whether at the time that he marked out my son for vengeance, he was under any other influence than that pure love of justice and pious gubernation, for which the board has always been distinguished?—But when was it that he disclaimed the motive? Did he disclaim it at the proper time? Did he disclaim it when it was first imputed to him, when his vengerance was flaming, and all the youths cried shame upon him? Did he disclaim it *then*?—When was it that he first began to lay himself at my feet, to implore my forgiveness, and to assure me, *repeatedly*, that he was innocent of the charge? Did his humiliation arise from politeness, or from fear? If from

politeneſs, why delay to excuſe himſelf, or to aſk my pardon? Was the offence more flagrant at the end of two months, than it was *inſtante injuria!* Or was I leſs worthy of his apologies *formerly* than I am *now?* And if that humiliation did not ariſe from fear, but from a ſenſe of wrong, why procraſtinate his expreſſions of concern for the miſchief he had done? why defer reparation 'till the hour that he underſtood I was going to call him to a public account, nor even then 'till he was informed he had ſomething to apprehend from me? Then indeed he comes forward: but ſo long as the imputed motive is confined to the walls of the college where his controul predominates, he feels neither grief nor ſhame, he makes no conceſſion, he offers no reſtitution, but ſubmits to the imputation, to the odious, the diſgraceful charge of a partial and influenced examinant.

But the Doctor's logics miſerably forſook him, when he wiſhed to have it thought that he was not under influence. Whatever he may think of the matter, I aſſure him it is not for his credit that the world ſhould believe him: and deſpicably as I conceive both of his head and of his heart, for the honor of human nature,

nature, as well as for his own ſake, I am unwilling to ſuppoſe that he either ſpoke truth, or wiſhed the world to believe that he did. Let us take him at his word, and then the caſe will ſtand thus:—

" I was not," ſays he, " governed in my " uſage of your ſon by the impudent ſatire " which he had dared to level at the ſupremacy " of the board, or by his preſumption in " pulling down the very tyrant with whom I " go hand in hand in diſcouraging genius, " and oppreſſing the virtue of the youths. I " diſclaim the motive: I was the cool aſſaſſin, " the deliberate, the unprovoked murderer of " your ſon's reputation. He had never of- " fended, and I felt no reſentment;—no reſent- " ment but to his learning that had mortified, " as his morals* had reproached us. His " abilities ſtood high; we had felt them; and " as none of the fellows deſerved caſtigation

 " more

* With equal pride and truth I am enabled to ſtate, that it was but a few weeks previous to the violence of Doctor Burrowes, the vice-provoſt in a very handſome manner was pleaſed to compliment me on the excellent character that my ſon's conduct had procured him; and at the ſame time expreſſed a wiſh that I would introduce the youth to him. My ſon accordingly did himſelf the honor of waiting on the vice-provoſt, from whom he received in my preſence a flattering compliment on the reſpectable character which he had ſuſtained in the college.

" more than myſelf, I could not tell who
" might be the next object of his wit. By
" virtue, therefore, of our new bye-laws in
" which we ſtood entrenched, and under
" whoſe ſhelter we now defy both him and
" you, I forbade him to write either in Greek
" or in Latin on the theſis of the day. He
" was the only youth whom I ſo cautioned,
" for he was the only youth whom we had
" found obnoxious, or whoſe claſſical talents
" ſtood in our way. I feared moreover that
" he might expoſe us in another ſaucy epi-
" gram; and indeed notwithſtanding all my
" *caution*, he had the temerity to diſpute the
" bye-law that denied him wit, and to con-
" vert this very theſis to our own confuſion.
" Vindictive as we are, I had no revenge:
" we determined however to rid the college of
" him; and embracing the firſt favourable
" moment, for he laughed both at Jolter and
" Jolter's rules, I would not ſuffer him to diſ-
" play his talents in thoſe ſtudies where he
" had always ſtood ſuperior, and where my
" own inſufficiency would have appeared had
" I ventured to examine him: thus I ſerved
" myſelf while I obliged the college; and
" cutting the matter ſhort, threatened him
" with expulſion ſhould he preſume either to

claim

" claim his privilege, or to demand his judg-
" ments. As we dreaded his parts, ſo we de-
" piſed his learning; for wit and genius we
" have always hated, and bear to the name of
" *Swift* an hereditary averſion. The memory
" of his great anceſtor, whom we booked a
" blockhead* as we now book his deſcendant
" a dunce,

* On reading " A voyage to Laputa," I am apt to think that Swift deſigned to ſatiriſe the college which had uſed him ſo ill.—His words are theſe, ſpeaking of Munodi the Prime Miniſter, " He had great natural and acquired parts, adorned with integrity and honor; but was univerſally reckoned the moſt ignorant and ſtupid perſon among them; for his tutors could not without extreme difficulty teach him to demonſtrate the moſt eaſy propoſition in the mathematics."

This brings to my mind what a dancing-maſter, whoſe name I have not thought worth remembering, once ſaid of Mr. Harley on his being made Lord Treaſurer: " I wonder what the devil the queen could ſee in him: he was the moſt ſtupid ſcholar I ever had in my life: I never could teach him to turn out his toes."

A little farther, with more appoſiteneſs, Swift goes on: " This Lord Munodi had been ſome years governor of Lagado; but by a cabal of miniſters was diſcharged for *inſufficiency*. However the king treated him with tenderneſs, as a well-meaning man, but of a low contemptible underſtanding."

Like Munodi, Swift had governed the royal councils for ſome years; but it was at Dublin College that he had been ſet aſide for *inſufficiency*, it being a vulgar error that he obtained his degree *ſpeciali Gratia*. The miſtake aroſe from the college having refuſed him his degree on the ſcore of *inſufficiency*, and upon ſome remonſtrances having granted it afterward: as my leſs diſtinguiſhed but not undeſerving ſon was refuſed his examination on the like ſcore of *inſufficiency*; but which the college in the ſame gracious manner have offered to allow him without any remonſtrance whatever; or ſuch only as was apprehended theſe papers might contain.

" a dunce, ſtill lives to tell the world in what " contempt we hold the muſes; nor ſhall we " love the name much better for the favor " which you, Sir, have done us. Your ſon in- " deed threatened me with your reſentment; I " deſpiſed abilities that were not formidable, " and believed you would fear to meet the " queſtion;—a queſtion that would but ex- " poſe the object of your love to freſh infamy, " and yourſelf to the literary vengeance of " aſſociated numbers. His menace therefore " I diſdained; and having for him no ſtone in " my ſleeve, nor bearing him the leaſt reſent- " ment, but uninfluenced by any provocation " whatever, in the pure malignity of my " heart I plunged the dagger of the monk into " the boſom of his virtue, and ſent his brave " ſpirit to weep through the world, regardleſs " what his fortunes might ſuffer, or what man- " kind might ſay of him; and careleſs too what " reſentment you Sir, his angered father, might " let fall upon his head. This I did, and was " in perfect charity with him!"——And now Doctor Burrowes, chuſe your ground: you ſhall be either the influenced examinant, or the cold-blooded aſſaſſin.

I have

I have detained the reader ſomewhat longer on the conſpiracy * formed againſt my ſon than I at firſt intended. But his caſe was ſo inwoven with the main ſubject that I could not

* After confeſſing that I could not ſee into the *darkneſs* of any fellow's breaſt, it would ill become me to accuſe the board of a *conſpiracy* againſt my ſon; neither do I accuſe them, I but give the opinion of my other booby, whoſe authority is of no weight, for he cultivates the muſes, and like his brother reads all the liberal and claſſical authors that fall in his way. Among other unfortunate reſearches, he lately ſtumbled on the fifth number of the *Intelligencer*, written by Dean Swift; a paſſage from which he tranſcribes with this remark: "I make no doubt but he means Dublin Univerſity, and by the words *Reverend Divine*, he alludes to ſome one of the fellows of that learned and claſſical body Nothing can better illuſtrate the *conſpiracy* that has been formed againſt my brother. You will make your own uſe of it, but when I have tranſcribed it, I will ſhew you how to apply it." He then tranſcribes as follows:—

"Eugenio ſet out from the ſame univerſity. He had the reputation of an arch lad at ſchool, and was unfortunately poſſeſſed with a *talent* for poetry. He did not neglect his college-learning; but his chief ſtudy was the authors of antiquity, with a perfect knowledge of the Greek and Roman tongues. He could never procure himſelf to be choſen fellow; for it was objected againſt him that he had written verſes, and particularly ſome wherein he glanced at a certain Reverend Doctor, famous for Dulneſs."

"Now for the parallel," ſays my other Eton booby. "If Eugenio had a *talent* for poetry, my brother by Dr. Hall's own confeſſion had a *Knack*; and if Eugenio's claſſical knowledge ſtood in the way of his getting a *fellowſhip*, my brother's ſkill in Greek and Latin ſtood in the way of his *examination*. The caſe in both inſtances is the ſame:—with this difference, that the former only *glanced*, the latter *wounded* ſore and deep, for his wit was more openly pointed at the "Reverend Doctor, famous for dulneſs."—

My

not have ſaid leſs with juſtice to all parties.—My book too ſwells into a ſize which I did not foreſee, and I muſt preſs forward to its concluſion as faſt as I can; though not before I explain what I meant by an expreſſion in page 80, where I ſpeak of Dr. Hall's "haughty "behaviour to my ſon on a former occaſion." The Doctor may be ſo much in the habit of a proud and faſtuous carriage, that, perhaps, he does not recollect the circumſtance; but one or two letters, with as many converſations on the ſubject, having paſſed at the time between my ſon's tutor and myſelf, I am very indifferent whether he chuſes to remember it or not. I ſhall be brief.——In the month of July ninety-two, my ſon was a candidate for admiſſion, with forty-one other young gentlemen; that, I think, was the number. His ſuperior ability at the time of examination drew the attention of his competitors, many of whom expreſſed their admiration of him, and paid him on the ſpot ſome very flattering compliments. This was very obliging, and I am

My booby has ſo conciſely and ſo explicitly run the parallel, that he has not left me a word to ſay; unleſs it be this reflection, which his tender years and inexperience of the world did not enable him to make, that mankind in all ages and all nations are the ſame, and that *circumſtances* alone determine the ſhades of difference obſervant in the conduct of men.

am ſure very liberal in the young candidates; though Dr. Hall, who was leſs intereſted, * O choſe

* Perhaps *more* intereſted: for the fellows are in league with the maſters, who give them *pupils* for *places*, thereby ſecuring a fictitious credit, and enlarging the number of their ſcholars without extending the knowledge of any. The fellow in his turn recommends that maſter who ſends him the moſt pupils; thus they play into one another's hands to the great detriment of the nation, which is deceived in its ſchools, and miſled by the fellows who adviſe the parent to ſend his child to this or to that maſter. The advantage by this means being rendered reciprocal, intereſt governs the choice of both; and ſcarce a week paſſes that we do not ſee in the papers references from the country ſchool-maſters to ſome one of the fellows for a character, holding out, like ſervants to the public, an *undeniable* teſtimony of their abilities. In England I do not recollect to have met with any inſtance of a proſtitution ſo unworthy of the muſe. And why? *There*, the maſters endeavor to recommend themſelves by an emulation as praiſe-worthy as it is found beneficial to the kingdom; and if they advertiſe, the "Eton method of inſtruction" is their only claim to public regard. On the other hand, the Britiſh univerſities are ſuperior to a traffic that would but diſgrace their own enlightened ſtudies, while it ſapped and deſtroyed the literature of the nation. But if, as their advertiſements inform us, the abilities of the Iriſh maſters are ſo very amazing, why are they not found ſufficient to ſupport their own importance? Why advertiſe for credit? Why borrow it from others unleſs to repay that which they have not of themſelves to give? Why apply for a character to men who have ſo little of their own to ſpare? Or why build a reputation for ability in teaching the claſſics on the authority of thoſe who deſpiſe Greek and Latin, and treat with contempt all who enrich their minds with the learning of antiquity? I have no right to recommend any ſchool-maſter to the public, nor do I preſume to do it; but I ſhould be ungrateful did I not here acknowledge the claſſical abilities of Mr. Dowling of the Black-Rock, and the great benefit which my younger

choſe to think differently of him, for Νους was the examinant fellow.—The examination being over, he gave out a theſis for the candidates to write upon, as a ſort of Ulyſſæn bow where each was to try his ſtrength: but as my ſon was the only Engliſh candidate, and the Doctor well knowing that youths educated in the ſchools of Ireland are ſeldom very expert at latin metre, he allowed thoſe candidates who could not write in *verſe*, the liberty of writing in *proſe*. I mean no reflexion on the inability of any young gentlemen to conteſt the *Knack* with my ſon: the fault does not lie with *them*, but with their *maſters*; who, for obvious reaſons, are generally ſo ill-taught themſelves, that they know not how to teach others the Greek and Latin Proſody:—a ſtrong charge, but I wiſh I could not ſupport it: for I would be underſtood to ſay, that they know not how to explain

younger ſon derived for more than a year under that gentleman's ſucceſsful mode of tuition. Of my elder ſon it is ſufficient to ſay, that he was not born in Ireland, or received any part of his education in it, and conſequently did not come recommended to Doctor Hall, or to any friend of his whoſe intereſt the Doctor found it his own intereſt to ſupport. A circumſtance which accounts for the virulent prejudices of that tyrant.—After the firſt dozen, it is immaterial how the candidates are huddled together, and the forty fourth place is juſt as good as the fourteenth, for let their genius be what it may, they ſtand like Virgil's troops, without worth, without order, and without a name.

plain to their pupils the nicer touches and more exquiſite graces of poetic compoſition in thoſe languages; together with the various, but unerring rules of metrical combinations in their ſeveral departments of ſapphic, heroic, &c.; without a thorough knowledge of which the diſtinctive genius of theſe languages can never be properly underſtood, nor the pupil qualified to write in them with ſucceſs.—There is as good ability in this country as in England; perhaps better, if fairly tried: but the mode of education in the Iriſh ſchools, added to the extreme inſufficiency of the maſters in general, varies ſo materially from that of the ſchools in England, that until ſome better plan ſhall be adopted, and ſome better maſters procured, I was going to ſay *imported*, the nation muſt not expect that better ſcholars will be produced.—Well:—Dr. Hall for ſome reaſon or other, beſt known to himſelf, manifeſted through the whole of the examination, the moſt indecent ill-tempers towards my ſon. —The theſis was given out, and my ſon obtained the *fourteenth* place for his exerciſe, and for being the only youth out of forty-two competitors who wrote a Latin verſe! Had he written in bad proſe, his ſucceſs might have been greater, for then the Doctor would have

underſtood him. If the Doctor will ſay, that he was not governed either by ſpleen or prejudice on the one hand, or by intereſt or ignorance on the other, then I aſk him, what has he done with the thirteen youths whoſe ſuperior learning gave them the lead of my ſon? I do not diſpute their excellent abilities, nor am I diſpoſed to deny them great merit: the more I allow them, the higher diſtinction they confer on my ſon. But from that time to this we have heard no more of their claſſical talents, and the Doctor has either ſmuggled them as he did with the ſtatutes at M'Kenzie's, or has ſo drenched them with logics, that he has choaked in them all the genius they poſſeſſed. Or, perhaps, the youths themſelves, obſerving the treatment which my ſon received for his compoſition, have abandoned a field in which they found ſo little reputation could be acquired.

And here, though my ſon ſhould be offended with me for proclaiming to the world what his modeſty would not allow him to ſay for himſelf, I muſt obſerve, that had Dr. Hall deſired him to write in Greek, he would have performed his exerciſe in that language with the ſame elegance and proſodial correctneſs,

that

that he compoſed it in Latin. His extreme diffidence, however, forbids me to print any of his Greek compoſitions; which, if I may call myſelf a critic, are certainly not inferior to his beſt Latin productions. The preſent exerciſe he wrote on the ſpot, *ſtans pede in uno*, as all his competitors can witneſs: but he enjoins me to apologize to the public for the compliment which he pays at the end to a univerſity, with the extent of whoſe virtues and merits he was then ſo little acquainted.

SUNT HIC ETIAM SUA PRÆMIA LAUDI.

VIRG.

Laus mihi ſit quærenda comes, non altera poſco
Munera:—nam munus quid ſine laude? Nihil.
Munera Lauſque ſimul ſeſe junxêre ſorores,
Atque ambæ fidas implicuêre manus.
Meta licèt ſit viſa procul, tamen illa laborem
Diminuit rigidæ, non inhoneſta, viæ.
Gloria meta Bono;—ſatis eſt meruiſſe coronam:—
Præcipuè exornat parta corona *caput*.
Victor Equus laudes quas obtinet, fiunt
Munera; Olympiacus vult ſibi *nomen* Equus.
Hiè etiam, Doctrina ornat quà mænia cultu,
Et viret ingenuæ laudis amæna ſeges,
Præmia pulchra valent; et cùm valuêre per ævum
Tam longum, O quantum Præmia laudis habent!

I have not leiſure to tranſlate the above, nor do I at all times poſſeſs the *knack* of writing verſe: but for the honor of my ſon I muſt obſerve,

obſerve, that he did not diſcover the ſmalleſt diſappointment or chagrin at the fate of his muſe, or at the mean opinion that Doctor Hall's prejudices had entertained of his talents. He treated both with indignant calmneſs: but a premium that was *promiſed* him ſome time after for another copy of verſes, and the ſame not having been *given* to him, ſo completely diſcouraged his ſtudies, that he determined to invoke the college muſe, and like the ſcholars of Pythagoras, to obſerve a perpetual *ſilence*: for by this time he had learned, that the notes of the claſſic Swan could not charm the deaf Adder, and that logics alone could give him reputation. —The conſpirators Hall and Burrowes are now before the world: they have been the principal movers in the plot, and I have brought them to the literary Guillotine, but ſhall ſuſpend their fate till it is my pleaſure to diſpatch them. My ſon however, and the ſubject I diſpatch here with this obſervation, that when I heard the fourtenth place had been allotted to him, I rejoiced, like Pædaretes*, that the ſchools of Ireland

* When the corruptions of Sparta had nearly diſſolved that iron Empire, at a general election of new repreſentatives of the people, Pædaretes was obſerved to expreſs a wild and frantic joy, that he had been rejected, although it was well known he had employed all his influence to be choſen one of the number. His friends perceiving the extravagance of his mirth, enquired of him the cauſe; "I rejoice," ſays he, that Sparta has found three hundred better patriots than myſelf."

Ireland had turned out thirteen better claſſical ſcholars than Eton was able to produce.

Monday October 13th. As I always ſpeak with a view to be underſtood, and never have two meanings, I date this page of my book with the day of the month, that I may aſk Doctor Burrowes a plain queſtion. I deſire he will inform me, whether in the ſermon that he preached yeſterday in the *college chapel*, he alluded to me, or any work of mine that had threatened to expoſe him, when he implored the youths of the univerſity to ſuſpend their judgment of a ſlander (as he phraſed it) whoſe publication might reflect on an individual, until ſuch individual ſhould give it a reply: for that the adverſary who began firſt had the advantage, by propagating the miſchief before it could be repelled? I am not certain of the Doctor's expreſs words, nor is it material whether I ſtate them exactly; but when he entreated the ſlaves of his tyranny to diſregard every thing that might queſtion the purity of another, I again call upon him to declare whether he alluded to me, or to any work of mine, whoſe influence he has endeavored to avert, and whoſe effects he has at any time deprecated? His frequent condeſcenſions to notice my book,

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the numerous applications with which he has favoured me on the ſubject, the *time*, the *place*, the *audience* whom he addreſſed, the *manner* in which he addreſſed them - - conſpire to warrant the propriety of the queſtion. Let him therefore anſwer it in terms as unequivocal as I have put them: and if he does *not* anſwer it, let him ſeal the ſlander of his own lips in that ſilence which becomes him, and ſuits ſo well the ſtupidity of the walls that have nurſed him. Should he deny that I was in his thoughts, it is ſomewhat unlucky for his credit, and very extraordinary too, that ſuch a coincidence of circumſtances ſhould happen *by accident*, and like the atoms of Epicurus leap into order by a fortuitous combination. If his alluſion was not perſonal, the caution was nugatory and impertinent; and the Doctor's integrity, for any thing that I have ſaid, remains not only unſlandered but unimpeached. No man queſtions it, no man has queſtioned, no man will queſtion it: he is all purity, ſpotleſs as the ſun itſelf, and as far from the reach of ſatire. O ſublime virtue! O moſt immaculate man! O moſt unmarried fellow! O righteous Doctor of problems! O holy inquiſitor!—you did not, you could not intend *me*; you had no apprehenſions, for I had threatened you with no correction;

correction; you had not incurred my reſentment, for you kindly treated the youthful virtue and brilliant talents of my boy! O much injured, much-enduring man! I was not in your mind, you defy caſtigation, you formed no conſpiracy, you broke no promiſe*, you were faithful to my ſon; and I have no right to preſume you had me in your thoughts, or have now the leaſt intention to reply!

But be honeſt, and confeſs that it was to *me* you alluded: you will gain more by the truth than any ſhuffle will avail you. I am bound to believe what you do not contradict; and then I obſerve, firſt, that it was *indecent* in a preacher

* Thoſe who are not members of the college may require to be told, that it is uſual for the lads, when they doubt their ſufficiency in ſome particular part of the examination, to ſettle it with the examinant to take them in *ſuch and ſuch* places. This Doctor Burrowes *promiſed* my ſon that he would do, by confining his queſtions to the firſt book of Euclid in which my ſon had appriſed him that he was perfect: but inſtead of that, the Doctor not only declined to aſk him any one queſtion in the firſt book, but treacherouſly took him in the very part where my ſon had previouſly told him that he knew nothing, and where the upright Doctor had promiſed that he would *not* take him.—If Archimedes of old diſcovered the proportion between the ſphere, the cone, and the cylinder, as the firſt figure to his book repreſents; why might not our modern Archimedes have learned by his example to *ſquare* the judgments of my ſon? When by ſo doing, and comparing humanity with logic, and theſe again with mathematics, he would have found as his Prototype did, *unam eſſe tribus rationem.*

of righteouſneſs to turn the pulpit of peace into a roſtra of diſputation, or to make the private quarrels of individuals a ſubject of ſpiritual debate. The pulpit was not the place to ſettle differences: as a divine you ſhould not come to me to be inſtructed in your duty; and if you are *not* a divine, it ſtill leſs becomes you to be ſeen in a pulpit. But a divine you are, and your function gives you all the advantage that an adverſary can wiſh or deſire: it enables you to harangue your auditors in any manner you like, and as often as you pleaſe. From the pulpit you may command the vaſſals of your power to diſcredit (even *before* publication) whatever your ſuſpicion may diſlike, or your intereſt incline to term ſlander. And you do well, for the more worthleſs the object, the more room for ſatire; and where there is much room for ſatire, it is convenient to make the world believe that we are libelled and belied. But if truth be a libel, falſhood will be your beſt defence; though I adviſe you not to repeat the experiment, leſt by multiplying deception you ſhould expoſe yourſelf to new dangers and difficulties. As matters ſtand, I would no more believe you on your word than I would believe you on your oath: your marriage is not yet diſpoſed of.

When

When I conſider the great alarm my book has given you, and that continual anxiety of mind which not all your hypocriſy has been able to conceal, I am authoriſed in ſuppoſing your alluſion perſonal. But what have you to dread that you ſhould caution the young members to beware of thoſe who might expoſe you? Secure in your virtue, truth cannot hurt you; and falſehood will but injure him that charges you wrongfully. Why ſhould you anticipate the ſatire of any man? You have done nothing to deſerve mine: I do not charge you; you charge yourſelf, and plead guilty *before* others accuſe you. My book I am ſure is harmleſs, and perfectly inoffenſive; nor do I, like you, ſet up for a wit and a ſcholar. I am not uſed to literary combats; I am ſingle and full of weakneſs, you are Legion and full of ſtrength. Nor is this the only advantage you have over me: you began *firſt*, and on your own principle have had the benefit of ſlandering my ſon for the ſpace of four or five months, before his father could reply or repel the miſchief; that father whom you affected to diſdain, but whoſe mercy you as meanly ſupplicated, and whoſe reſentment you now preach againſt from an eminence where your auditors are condemned to hear you.

And is it ſlander to queſtion the purity of Dr. Burrowes? Is every thing that reflects on *him*, ſlander? What patent hath he to arrogate the virtues to himſelf? I know of none except ſuch as his own preſumption has ſet up. Who gave him the privilege to ſcandalize the character of others, and to ſilence thoſe who ſhould queſtion his own? But if it be ſlander to doubt the virtue of Dr. Burrowes, he is certainly the moſt unfortunate man alive; for I do not know any man the fairneſs of whoſe countenance has been oftener diſputed. Yet not to me ſhould be imputed that his reputation has ſuffered; he brought it himſelf into danger when he endeavoured to taint the bloſſoms of youth: then it was that he awakened attention, and ſet others on examining what perhaps might have continued unqueſtioned, had his pride and his violence not provoked enquiry. *In* the college, where his character is beſt eſtabliſhed, no eſteem follows him: *there* the fate of Iſhmael purſues him, and with his hand raiſed againſt every man, he finds the hand of every man raiſed againſt him. It is not I that have rendered him either odious or dreaded: I could not make him other than I found him; and he is but the very ſame man now that I let him down, which he was when I took him up. I but unmaſk the hypocrite,

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I but ſtrip him of his plumes, and as Diogenes had done before, expoſe the naked cock to the laughter of mankind.

Nor is this all. Shall that man, who deals in defamation, and four times in every year traduces the collected genius of the nation; who confeſſes that uninfluenced and unprovoked, he ſcandalized my ſon, and attempted the ruin of his fortunes and reputation, -- ſhall he of all men preach againſt ſlander, or think himſelf entitled to monopolize perſonality? Shall he unhallow the pulpit, ſhall he make it the ſanctuary of his unpuniſhed guilt? I will drag him from his altar; that refuge ſhall not protect him, nor will I ceaſe to mark him to the world whenever his conduct ſhall furniſh opportunity.

I have ſaid ſo much on the advantage of claſſical ſtudy, that I ſhall not otherwiſe renew the ſubject than as it may tend to obviate cavils, or expoſe the miſconduct of the fellows. It is obſerved above, that the youths are kept for four years in the diſcipline of logics, and compelled to dive in muddy ditches for their premiums. A fellow will deny this, or admit it in part only: he will tell me that *diſtinct* premiums in Greek and Latin are given to the youths

youths at the end of *two* years; that is, after they become ſophiſters. With all my heart, I will meet him on that ground, and then I ſay my ſon has been injured; for he was near two years in the college without being allowed to ſtand for a premium: and this is the very thing I complain of. So that the Hulans gain nothing by the argument, but ſhould they ſtill think themſelves the better for it, let them read a little farther, and they will be of a different opinion.

And firſt, let the mud-ſleepers inform me why the claſſical premium ſhould be confined to *ſophiſters*. Are the claſſics inconſiſtent with the ſtudies of a freſhman? Is his knowledge of them ſo correct when he enters college, that no addition can be made to it? Or is the doſe of logics which the quacks have prepared for him a panacea for all *incurables*? But I would aſk, *when* were theſe premiums firſt inſtituted? It is anſwered, not till about a year or two ago, nor till *after* ſome ſevere ſtrictures and reflections had been paſſed on the college for its ſtupidity and open contempt of the Belles-lettres. Whether ſome of *my* animadverſions had any weight on the occaſion, it does not become me to ſay: but it is a truth, that on

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my arrival in this kingdom about three years ago, and particularly at the time I entered my ſon, I not only diſcovered a culpable neglect of claſſical tuition, but did not forbear to ſtate in very unambiguous terms, whenever an occaſion preſented itſelf, *my* opinion of the ſhameful inattention paid by the fellows and tutors to this moſt eſſential branch of education.—— Among other things I took frequent occaſion to obſerve, that in the eſtimation of the fellows the claſſics did not deſerve a premium, while the fellows themſelves manifeſted a ſcandalous and criminal ignorance both of Latin and of Greek. This I repeated in every company, and to every perſon, that I thought likely to report my ſentiments in the only place where they could be of any uſe. I do not however aſſume the merit of the reform; if that may be termed a reform which has been effected but by halves, and leaves matters on no better footing than they ſtood before. It proves however the whole argument of my book, and that the fellows at laſt diſcover a truth which with all their logics they could not perceive till it was pointed out to them. It does more; it proves they had long and wilfully perſiſted in a courſe of error, with the better example of England before them: but that ſuch is their obſtinacy, and ſo ſtrong

their

their attachment to the blind ſyſtem, they fear to correct what their pride is aſhamed to acknowledge: for as I ſaid before, they cannot even be *wrong like gentlemen*; and ſtrangers to principle, their practice is ſuited to their knowledge. Nay, ſo very frugal of claſſical honors are theſe pretenders to reform, that they will not beſtow a premium in the learned languages, till the youths have ceaſed to deſerve one: that is, till by a thorough neglect of theſe ſtudies, they have loſt what little Greek and Latin they brought with them from ſchool. Nor does it ſtop here: for notwithſtanding the fellows give out that they confer *diſtinct* premiums on the claſſical ſophiſters, no ſophiſter whatever, though he ſhould write Greek with the fire of Æſchylus, and Latin with the graceful correctneſs of Terence; though he ſhould ſpeak the one with the purity of Plato, and the other with the eloquence of Tully; -- no ſophiſter muſt hope for this *diſtinct* favor, unleſs he alſo obtain *certain judgments* in other parts of the examination. But if he can prove by *argument* that a man is not a horſe, and ſhall conſtrue the dead-letter of a little hacknied Greek and Latin, without underſtanding one word of his author, or being able to compoſe an ode in either language, the buſineſs is done, and the premium

premium paſſes over to him. So that thoſe who maintain that *diſtinct* premiums are given to claſſical ſuperiority, maintain what they are unable to prove. It is at beſt a diſtinction without a difference; a diſtinction worſe than none at all, for it deceives the youths and diſappoints their honeſt emulation, while it lies confounded in the common maſs, and ſtands not out as a ſeparate reward.

But ſays the caviller, mathematics ceaſe to be taught at the end of *two* years, and different ſtudies are appointed for the ſophiſters. Aſk him what thoſe different ſtudies are, and he ſhall tell you, mechanics and the doctrine of inclined planes, with three pounds fourteen ſhillings and five pence for a peep into an air-pump, which is denied you though you pay for it.* When I hear men argue after this manner, it reminds me of the way that worthleſs *fellow* † Curl took to defend himſelf from

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* When Dr. Burrowes next mounts the *college* pulpit, he is deſired to explain to the ſenior freſhmen, eſpecially if they be fellow-commoners, the *philoſophy* of this fraud, together with the *impetus* by which it has been ſucceſsfully reſiſted.

† Mr. Pope, who looked deeper into human nature than moſt men, and ſtruck off characters with ſingular happineſs, has this ſhrewd, and even prophetical obſervation,

"Worth makes the man—the want of it the *fellow*."

the *ſlander*, as Dr. Burrowes would call it, of Mr. Pope, who had ſaid of him that he had been toſſed in a blanket, and had ſtood in the pillory in the month of March 1728. "No," ſays the fellow, "It was not in a *blanket* that I was toſſed, but in a *rug*; and as to the pillory, that ſcene of action was not in *March*, but in *February*." I ſhould not be out of order were I to add what the ſame fellow ſaid on another occaſion, when he was brought before the Lords for a breach of privilege, in publiſhing certain of their letters to Mr. Pope: "As to Pope," ſays he, "the man has a *knack* of verſifying; but at proſe I am his match." I do not, however, deſpair of ſeeing a thorough, though gradual reformation in the college. The liberal and enlightened mind of the new provoſt may induce him to examine the cauſes of the prevalent ſtupidity: and ſhould he find any circumſtance in my book worthy of regard, his zeal, I am ſure, for the intereſts of literature will incline him to recommend it to the board. His influence, leſs indeed as provoſt than as a ſcholar himſelf and a man of amiable worth, may teach the fellows to reſpect *him*, while their blind and pertinacious obſtinacy would but confirm their reſiſtance to an obnoxious adverſary, and one ſo ill qualified to judge

or to adviſe as I am. But ſhould theſe unaſſuming pages become an inſtrument of future reform, I ſhall think my labors, and the obloquy alſo to which I have expoſed myſelf, amply recompenſed by the ſervice they may render to the ſtate of letters in Ireland, and the opportunity they may afford of calling forth the talents of ſo many excellent youths, who now pine under a hopeleſs tyranny, and whom the chilling hand of a cold and leaden domination at once fetters and repreſſes, leaving them to droop away their brilliant and aſpiring faculties in the ſhade of a ſorrowing examination, and the diſcouraging gloom of unrewarded and unprotected genius. Their ardent ſpirits and eagle ambition are deſerving of a better fate, and of an abler advocate than I pretend to be.

Perhaps I have tired my readers, and they may wiſh a concluſion as heartily as my bookſeller, who murmurs at the extent to which I am carrying a work that *he* had intended ſhould be a *ſhilling-cut*. I am ſorry, however, that I cannot yet oblige him, though he threatens me with the ſentence of his counter, which like the bed of Procruſtes, lops or ſtretches its victims to a *convenient ſize*. A bookſeller hath

an author at his mercy, and mine directs me to be as ſhort as poſſible in my ſtrictures on the board, whoſe tyranny drove from the college a moſt learned and valuable body of men, the exertions of whom had raiſed the reputation of the country, and ſaved its univerſity from the diſgrace which ignorance and wickedneſs had brought upon it.——I allude to that excellent and laudible inſtitution the *Hiſtorical Society*, of which I lament that I have not the honor to be a member: I diſdain however the influence of party, and think for *myſelf* alone. No man, I believe, poſſeſſes fewer prejudices than I do; at leaſt I am not forward to join a multitude: and in important matters where opinion is free, I never yet was governed by the voice of any man, or any ſet of men. I may *reſpect* numbers, as I ſhould reſpect the verdict of an enlightened jury: but no twelve men, no nor twelve thouſand men, have ever influenced, or ever ſhall influence me to ſee the thing which of myſelf I do *not* ſee, or not to ſee the thing which I *do* ſee. What, therefore, I ſhall offer on the ſubject will be *my own*, unfettered as the winds, but founded on the beſt information I could obtain from intelligent and unprejudiced men. As I write for no party, (and were I to write for any, it

ſhould

ſhould be for the Hiſtorical Society, whoſe members are entitled to my beſt eſteem) I will freely exerciſe my own opinion, nor ſhall any man, or any body of men, controul it, or prevent me from delivering it in whatever manner I chuſe. I then ſay, that on the authority of a printed paper now lying before me, the authenticity of which has not been diſputed by thoſe whoſe intereſt it was to prove it ſpurious; and from all the information I have been able to procure upon the ſubject; the fellows in their conteſt with the members of this ſociety were governed by motives as diſgraceful to themſelves as injurious to learning. Such open contempt for the united genius of the univerſity was, to ſay no worſe of it, highly indecent; and I am ſure as unbecoming in the tutors of youth, as inconſiſtent in thoſe who affect to be thought not only ſcholars themſelves, but the encouragers of learning in others.

The public perhaps may wiſh to know that the ſociety had exiſted for the ſpace of twenty four years, and was inſtituted by the youths themſelves in order to qualify them to be ſomething more than mathematicians. It had been the nurſery of all the fine genius which from that time to the preſent has appeared in Ireland:

Ireland: and thoſe great men who now ſtand diſtinguiſhed in this kingdom for their eloquence and learning, whether at the bar, in the church, or in the ſenate, have all been members of this deſerving ſociety. It was originally formed for the beſt of all purpoſes, that of emancipating youth from the very bondage which I have lamented through ſo many pages; and when we look to the ſociety itſelf, we find it the beſt proof of the truths which I have labored to eſtabliſh. Its exiſtence at this hour under all the impediments thrown in its way, and the many difficulties it encountered in the oppoſition given to it by the fellows, is a ſtrong teſt of its own excellence, and ſhows more than a thouſand arguments of mine what the inherent virtue of the youths could perform, were their exertions properly encouraged, and the talents of the country ſuffered to come into action. Withdraw the wicked influence of the board, and our youth ſhall acquire in Europe that diſtinction which other univerſities have denied them: for wherever the fellows have no controul, the native vigor of the pupils never fails to ſhow itſelf, and is ſure to be attended with the moſt brilliant and ſucceſsful efforts. What country would take the lead of Ireland in the ſplendor of its genius or the

quickneſs

quickneſs of its wit, were ſhe not borne down by the malignant oppreſſion of her ſavage Omars, who in their zeal for the Koran of logics would light their baths with the fineſt productions of the human mind? But no ſooner did the Caliphs perceive that the members had begun to think for themſelves, and ceaſing to regard the ſtupid influence of their tyrants, were returning faſt into the claſſical path from whence they had been driven, than they ſet their ſhoulders to the work, and finding their empire in danger, bye-lawed the whole ſociety; threatening them with expulſion, ſhould they preſume to have a thought of their own, or not ſubmit to be governed at the pleaſure of their unrelenting rulers. For this purpoſe the Caliphs firſt reſumed the room where the youths were uſed to aſſemble, and then held out menaces to all who ſhould be found to meet in their own chambers. This was a tyranny not to be ſupported, it had been endured too long; and the youths reſiſted their oppreſſors with a firmneſs and modeſty that do them eternal honor. Unawed by the mock thunders of Salmoneus, and the impotent threats of expulſion, they now continue to aſſociate once in every week at the Exhibition-Room in William-ſtreet, for the advance-

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ment of eloquence, and other claſſical purpoſes, through the medium of Hiſtorical debate, but wholly independent of modern politics. Thus have this diſtinguiſhed body been exiled from a ſeminary to which they had reſorted for education, as if they had been aliens to virtue and the muſes! If one man more than another ſtood foremoſt in this dirty work, it was a *Miller*, who condeſcended to be made the deſpicable and inſidious tool of a jealous and over-bearing tyranny.

I ſhall ſubjoin the printed "Statement of the tranſactions," now before me, that the world may be enabled to judge of the whole at one view, and that it may render juſtice to the moderation and wiſdom of an enlightened and much injured ſociety.

April, 1794.

The following is a STATEMENT of the late TRANSACTIONS between the BOARD of SENIOR FELLOWS and the HISTORICAL SOCIETY of TRINITY COLLEGE, DUBLIN.

ON Wedneſday evening, April the 2d, the Rev. George Miller, F. T. C. during the diſcuſſion of the queſtion of debate, requeſted the Auditor of the Society to inform an old Member, "That if he did not immediately quit the room Mr. Miller would "move for his expulſion;" which meſſage the Auditor declining to deliver, the Chairman was next applied to, who alſo declined, and upon the meſſage being delivered by the Secretary, the Member withdrew. After the queſtion of debate was decided, MI. B. Campbell,

Campbell, a Barriſter (unacquainted with a circumſtance which indeed was known to very few, that the Member had been ſome years before privately forbidden by the Board to appear in College) moved, "that a Committee be appointed to inquire into the cauſe of the Member's having quitted the Society-room:" this motion was ſeconded by Mr. A. Dawſon, a Barriſter alſo,—and the previous queſtion was put and negatived.——The Society adjourned without a deciſion.

On the enſuing Monday, the Board, through the medium of the Tutors, ſignified "the peremptory order of the Board, that no "perſon ſhall be admitted to the debates of the Hiſtorical Society "whoſe name is not on the College Books." Upon this notification a number of Students, Members of the Society, ſubſcribed the following Memorial, and preſented it to the Board:

"We, the underſigned Members of the Hiſtorical Society, having been informed of the reſolution of the Board, relative to the "excluſion of Externs, beg leave with the greateſt deference to "ſubmit to their conſideration the following circumſtances— (and "we are encouraged to this meaſure by the ſtrong conviction we "feel, that to eſtabliſh a liberal and uſeful ſyſtem of national "education, and to diſpenſe its many advantages in the beſt poſſible "manner, are the great aim of the Board in the different branches "of collegiate education.)

"The intent of the Hiſtorical Aſſociation is to diffuſe a knowledge of Hiſtory, and afford inſtruction and exerciſe in many "different branches of Compoſition; for theſe purpoſes an examination in hiſtory is regularly gone through every night of meeting, a queſtion of ancient or modern hiſtory, or of an abſtract "nature, is diſcuſſed, and according to a former deſire of the "Board, any alluſion to modern politics is ſtrictly prohibited in "the debate; and no queſtion which ſeems likely to lead to ſuch "diſcuſſion is adopted.

"This plain ſtatement of the intent of our inſtitution, and our "ſtrict adherence to it in practice, will, we are convinced, ſuggeſt "to the Board its many great advantages, and determine them in

" favour of every reaſonable meaſure which may promote the
" welfare of the ſociety. Nothing can more evidently tend to this
" purpoſe than the great benefit which muſt reſult from the pre-
" ſence of Members, whoſe former exertions in the Society have
" gained its higheſt honors; and who of courſe are juſtly held up
" as ſtimulating examples and reſpected as experienced judges,
" whoſe extenſive information can ſuggeſt the moſt uſeful ſubjects
" of debate, and whoſe diſtinguiſhed abilities can afford the moſt
" ample diſcuſſion; whoſe knowledge of the laws and orders of
" the ſociety, and whoſe diſpaſſionate calmneſs ſo generally enſure
" temper and decorum in all our proceedings.

" The impoſſibility of ſo great a number as the Externs amount
" to, being excluded by thoſe few who are Members of the
" College, may be another conſideration, to induce the Board not
" to inſiſt on their reſolution.

" The improbability even of Under-graduates applying in future
" for admiſſion, under the impreſſion that their continuance in the
" Society muſt be limited to the ſhort period of the continuance of
" their names on the books of the Univerſity—we are convinced
" will be regarded by the Board as a conſideration of great im-
" portance.

" Apprehenſive that the late reſolution of the Board may have
" ariſen from ſome miſconception of our proceedings, we beg leave
" to aſſure the Board, that we have not adopted any meaſure,
" which we can conceive was intended to give offence even to an
" individual, and for the truth of this, we appeal to the ſtatement
" on our journals of the moſt minute proceedings of the Society.

" We further aſſure the Board, that from a wiſh to comply with
" their reſolution as far as in juſtice and in honor we can, we ſhall
" not deem eligible to our Society any perſon whoſe name, when
" he is propoſed for admiſſion, is not on the College books, and
" that no perſon (as far as in us lies) ſhall be permitted to
" remain among us, on any account, after his expulſion from the
" Univerſity.

" For

" For the riſing reputation of the Society, and the regularity of " its proceedings, we beg leave to appeal to thoſe junior Fellows " who have honored us with their attendance."

The firſt four of the Members who ſubſcribed this memorial, received from the Board through the Vice Provoſt, the following anſwer:

" 1ſt. The Board are much ſurpriſed and diſpleaſed that the " Hiſtorical Society ſhould have continued on their books the " name of a perſon prohibited from appearing in College, and the " Board inſiſt that the name of ſuch perſon ſhall be ſtruck off the " books of the Society, or their liſt of Members.

" 2. The Board are much ſurpriſed and diſpleaſed that the " Hiſtorical Society ſhould liſten to any propoſal tending to en- " quire into the conduct of a Fellow, and inſiſt that the name of " the perſon who propoſed ſuch enquiry ſhall be ſtruck off their " books or liſt of Members.

" 3. The Board expect that no perſon ſhall in future be al- " lowed to remain on the books of the Society after he ſhall have " taken his name off the College books, except only ſuch as ſhall " have obtained a medal for Hiſtory, Oratory or Compoſition.

" 4. The Board will not at preſent inſiſt on any farther regu- " lations, as they hope that the Hiſtorical Society will in future " conduct themſelves in ſuch a manner as ſhall gain the good " opinion of the Governors of the College.

" 5. The Board inſiſt that in future Students ſhall appear in " their gowns at the meetings of the Hiſtorical Society."

The above meſſage having been communicated to the Hiſtorical Society on its next meeting, April the 9th, the following addreſs to the Boord was agreed to:

" The Hiſtorical Society having received a communication from " the Board, haſten in the firſt inſtance to expreſs the grateful

" ſenſe they entertain of the patronage the Board has extended to " them for many years, and the anxious deſire they feel, ſtill to " preſerve its favor. They alſo feel deep concern at the diſ- " pleaſure the Board has expreſſed, and beg leave to repreſent the " following conſiderations:

" With regard to the firſt circumſtance to which the Board has " adverted (viz. the name of a perſon who was prohibited by the " Board from appearing in the College, having remained on the " books of the Society:) it was a caſe unexpected and unprovided " for, and they have reſolved that in future the name of every " perſon expelled from the Univerſity ſhall be eraſed from the " books of the Society. (The name of the perſon alluded to in the above caſe is no longer on their books.)

" With regard to the Society liſtening to a propoſal tending to " enquire into the conduct of a Fellow, the Society aſſure the " Board that no ſuch propoſal has been made, and that the ſup- " poſition of the Board on this head muſt have originated from " ſome miſrepreſentation; the propoſal alluded to tended only to " diſcover the cauſe of an unuſual circumſtance; and as the " gentleman who propoſed it, has always conducted himſelf with " due reſpect to, and obſervance of the laws of the College and of " the Society, they truſt that the Board will not inſiſt on his name " being eraſed from their books.

" 3. With regard to the propoſed excluſion of Externs, the " Society beg permiſſion to add, that it muſt eventually be of the " utmoſt injury to the Society, and hope that the Board will not " inſiſt on this reſolution, as it muſt weaken and at length deſtroy " an inſtitution which has always derived from the elder part of " its Members its beſt ſupport.

" 4. The Society beg leave only further to add, that in future " the Students of the College ſhall appear in their gowns at the " meetings of the Society."

To which Addreſs the Board, through the Vice Provoſt, returned the following Anſwer:

" The

" The Vice Provoſt and Senior Fellows, from the impropriety " of the proceedings of the Hiſtorical Society at their laſt meeting, " and their not complying with all the wiſhes of the Board, on " Tueſday laſt, are more than ever convinced, that the continuance " of perſons not ſtudents of the College as members of that Society, " is highly injurious to diſcipline, and the due ſubordination of " ſtudents to the Heads of the College:—They have therefore " reſumed the Room in which the Society have been permitted to " hold their meetings. However, as they are deſirous of for- " warding as far as they can, the advancement of the ſtudents in " literary purſuits, they are diſpoſed to grant that Room to ſuch " of them, as are willing to aſſemble there for that purpoſe, under " ſuch reſtrictions and regulations as the Board ſhall think proper " to preſcribe."

The Room was accordingly, on Friday morning, locked up by order of the Board, and at a meeting of the Society, held on Saturday evening, in the Exhibition Room, William-ſtreet, there was voted an Addreſs to the Provoſt, (now in England) containing a plain ſtatement of the facts relative to the excluſion of the Society from College; an acknowledgment of their gratitude to him, for the kind protection with which he had honoured them, during four-and-twenty years; and ſubmitting to his judgment, how far their ſeparation from the College might affect the cauſe of polite literature, the exiſtence of their inſtitution, and the intereſt of the Univerſity committed to his charge.

The hint in the laſt anſwer of the Board, induced ſome gentlemen of the Society, to preſent to them at their next meeting the following memorial:

" We, the underſigned ſtudents, return many thanks to the " Board for their offer of the Room, in which the Hiſtorical Society " formerly met. We have been informed, that the Board deſire " we ſhould lay before them, the regulations which we conceive " might be of ſervice to the inſtitution; we beg leave, in compli- " ance with their wiſh, to ſubmit the following, and hope that " the Board will approve of them, and reſtore to us the uſe of " the Room:

" We

" We promiſe, that we will not chuſe for a ſubject of debate, " any queſtion of modern politics, or admit in any manner into our " diſcuſſions, any alluſions thereto.

" We promiſe, that no perſon ſhall continue a member of our " Society, after his Name ſhall have been taken off the College " books; except he ſhall have obtained a medal in the Society, or " a premium in the under-graduate courſe.

" We promiſe, that we will not deem eligible into the number " of our members, any perſon whoſe Name, when he is propoſed " for admiſſion, ſhall not be on the books of the Univerſity.

" We promiſe, that the expulſion of any individual from the " College, ſhall be conſidered de facto expulſion from the Society.

" We promiſe, that the ſtudents ſhall attend the meetings of " the Society in their Gowns.

" We aſſure the Board, that for the carrying into execution all " theſe promiſes, fully and unequivocally, our firſt buſineſs ſhall " be to regiſter them as our fundamental laws."

Soon after the preſentation of this memorial, the gentlemen who ſubſcribed it, thought it neceſſary to add the following explanation.

" In conſequence of the memorial juſt delivered into the Board, " having been ſigned only by ſtudents, it tends to exclude indiſ- " criminately all of the preſent externs, however worthy they may " be, of the favor of the Board for their uniform proper conduct in " the Society. It is reſpectfully ſuggeſted to the Board—whether " ſome of them might not, with propriety, be admitted into the " Hiſtorical Society of the Univerſity, by means of a Teſt which " they ſhould be requlred to ſign on their admiſſion?——It is alſo " reſpectfully ſubmitted to the Board—whether ſomething of the " following form of Teſt might not ſerve to limit the admiſſion of " externs, to thoſe who are really worthy of that favour?—I, A. B. " promiſe and vow upon my honour and reputation, ſtrictly to " obſerve the fundamental laws of this Society, and to promote

" their

" their obſervance among others as far as in me lies. I further
" promiſe and vow, upon my honour and reputation, to conduct
" myſelf reſpectfully to the Heads of the Univerſity; and not to
" propoſe or ſupport in the Society, any meaſure which I conceive
" may give offence to them."

The Board returned the following Anſwer:

" The Board have agreed to regrant to the Students, Members
" of the Hiſtorical Society, who this day preſented to them a pe-
" tition for that purpoſe, the uſe of the room in which the meetings
" of the Society have been uſually held, under the following
" regulations:

" 1ſt. The Members of the Society ſhall from time to time re-
" turn to the Profeſſor of Modern Hiſtory (or in his abſence to his
" aſſiſtant) for his approbation, liſts of ſuch queſtions as they pro-
" poſe to diſcuſs at their meetings.

" 2dly. No alluſion to modern politics ſhall be permitted in
" diſcuſſing the ſubjects of debate in the Society.

" 3dly. No perſon ſhall be eligible into the Society whoſe
" name is not on the books of the College.

" 4thly. No perſon ſhall be continued as a Member of the
" Society after his name ſhall be taken off the books of the Col-
" lege, unleſs ſuch as ſhall have obtained medals from the Society
" for Hiſtory or Compoſition, or premiums in the under-graduate
" courſe of the College; ſuch perſons to be allowed to continue
" honorary Members of the Society for two years after they ſhall
" be of the ſtanding of Maſter of Arts, and no longer, and to have
" the right of ſpeaking but not of voting in the Society.

" The Board in conſideration of the proper conduct of the
" Students who ſigned the petition of this day, agree to the above
" exceptions in their favour, without ſubjecting them to the con-
" dition of having obtained medals or premiums. And any other
" of the preſent Members of the Society who ſhall ſubſcribe to

" theſe

" theſe regulations, ſhall be entitled to the ſame indulgence; but " if any inconvenience ſhall hereafter be found to ariſe from the " above exception, it ſhall be in the diſcretion of the Board to " abrogate it altogether.

" 5thly. The Students ſhall attend the meetings of the Society " in their gowns.

" 6thly. The Fellows ſhall have a right to attend the meetings " of the Society.

" 7thly. The books containing an account of the proceedings " of the Society and the names of the Members ſhall be ſubmitted " to the inſpection of the Board as often as required.

" 8thly. The Students will underſtand, that the Board in " granting them the uſe of the room, do not preclude themſelves " from requiring it occaſionally for the uſe of the College, nor " from the power of reſuming it hereafter if it ſhould be found " neceſſary.

" 9thly. Theſe regulations to be regiſtered in a book to be " kept by the Society, and ſubſcribed by each Member of the " Society on his admiſſion."

The Gentlemen who had preſented the Memorial declined ac- " cepting the room under theſe regulations.

The Society continued to meet at the Exhibition Room, William-ſtreet, on the two ſucceeding Wedneſdays, and to tranſact their uſual buſineſs.

On Saturday laſt, the following Advertiſement appeared on the College Gate:

" *April 26th*, 1794.

" It is decreed by the Vice Provoſt and Senior Fellows, with " the conſent and approbation of the Viſitors, that if any Student " ſhall be found to have attended the meeting of any Society with-

" out

" out the College, held either ſolely or in part for the purpoſes of " debate; ſuch ſtudent ſhall, for the firſt and ſecond offence, be " publicly admoniſhed, and for the third ſhall be removed from " the College.

" And the ſtudents are farther prohibited from forming or at- " tending any ſuch Society in the College, without the conſent and " permiſſion of the Board.

" By Order of the Board,

" G. FITZ GERALD, * REGISTER."

S I have

* This celebrated regiſter of bye-laws is better known by the name of *Perpendicular*, as engroſſing in his own perſon half the ignorance of the college. The work by which he is chiefly diſtinguiſhed is the " Academic Sportſman," a miſerable imitation of Goldſmith's Deſerted Village, for the man has no ideas of his own, and juſt knows as much of poetry as he does of aſtronomy. It has been his peculiar misfortune that his ſtupidity ſhould always mar whatever his vanity has led him to undertake; and ſuch is the perverſeneſs of his muſe, that he involuntarily burleſques thoſe graces which his pencil is unable to copy. One proof is as good as a thouſand.

Doctor GOLDSMITH.

" The never-failing brook, the buſy mill."

Doctor FITZGERALD.

" The interloping gooſe, the cackling hen."

One ſtory of the gooſe it were a pity ſhould be loſt: if it be not true, *ſomebody* will have an opportunity of contradicting it.— At the laſt examination for fellowſhips the gooſe of Moleſworth-ſtreet interloped into the New Theatre. As the courſe is both complicate and abſtruſe, it generally happens that the ſenior fellows, who alone examine the candidates, prepare themſelves beforehand in ſuch queſtions as they deſign to aſk their future brother. Our interloper having firſt conſulted the ſtars and meaſured the

girth

I have ſo high a reſpect for the vice-provoſt, that I lament to ſee his name at the head of an

girth of Jupiter's belt, puts the following queſtion to the candidates in very bad Latin, "What was the poſition of the Equinoctial point in the year 1689, conſidered with reſpect to the Zodiac?"——He was anſwered, according to Newton's obſervation, that, "The Equinoctial Colure then cut the Ecliptic "in the ſixth degree of Taurus, adding minutes.,"—"Non "Domine, non; in *triceſſimo Sexto* gradu."--"No, Sir, no; in "the *thirty-ſixth* degree," quoth the gooſe. The fellows ſtared, the candidates ſmiled, and the auditors laughed outright.

The report of this extraordinary philoſophy being quickly circulated through the college, I was induced to conſult Sir Iſaac Newton's Chronology, deſpairing at the ſame time, having little taſte for mathematical learning, that I ſhould be able to comprehend his argument. But in this I was deceived, for the proof was ſo adapted to the meaneſt underſtanding, that none but a gooſe could miſtake it; the argument of this great man being principally reſolved into the common caſe of the mutual point of interſection of two large circles, which every globe exhibits on its ſurface, and the reſt of it founded on the vulgar rules of addition and ſubſtraction. The object of Sir Iſaac was to prove at what time the Argonautic expedition took place, which he found was twenty-five years after the death of Solomon. His aſtronomical ſolution of this difficulty, is as elegant as it is convincing, derived from the regreſſion of the Equinox. The point, ſays this great philoſopher, in which the Colure of the Equinox cut the Ecliptic in the year 1689, was found to be in the ſixth degree of Taurus, adding 44 minutes. From thence he concludes, that the Equinox went back thirty-ſix degrees 44 minutes, ſince the Argonautic expedition. Now, ſays Sir Iſaac, ſince it is obſerved, that the Equinox goes back fifty ſeconds in a year, and one degree in ſeventy-two years, by reducing the number of degrees to years, and counting backward from the year 1689, the time of Solomon is clearly aſcertained.

But

an impotent and idle bye-law, whoſe *informality* is the leaſt of its weakneſs. My eſteem

 for

But although aſtronomers have allowed to every ſign but *thirty* degrees, our modern Newton, when he maintained that the equinoctial point in the year 1689 was in the thirty ſixth degree of Taurus, would have us ſuppoſe that each ſign comprehended *thirty-ſix* degrees, and thereby ſwelled the vaſt circle of the Zodiac to 432, inſtead of 360 degrees. And notwithſtanding he was frequently corrected by the candidates, they could not convince him of his abſurdity, till by a general laugh he was conſtrained to give up the point.

From what occult acquaintance with the heavens the *learned gooſe*, (and I remember to have ſeen one in London that was not *implumis*, which pointed out the hour of the day with more preciſion than his brother of Trinity College points out the ſigns of the Zodiac) but from whence the learned gooſe derived his knowledge, I cannot pretend to ſay, unleſs he has diſcovered that Taurus, being an immane monſter, and at leaſt ſix times as large as the great Linconſhire Ox, required likewiſe the additional proportion of ſix degrees. But then another difficulty occurs, for this would leave the number of degrees in the Zodiac at only 366, inſtead of the gooſe's 432. That, however, is no concern of mine: let thoſe who firſt made the blunder get themſelves out of it as they can: it was not I that brought them into it. One way indeed is yet left for the aſtronomical gooſe to account for his ignorance, and he ſhall argue thus, that the ſun being at that time in Taurus, he was under its influence when he committed the *bull*; but that his ſtars were more in fault than he.

I have read of the *Ptolomæan* ſyſtem, and I know a little of the *Copernican*; but the *Interloping* ſyſtem was reſerved for the diſcovery of Trinity College at the latter end of the eighteenth century. Whilſt however this proud college and its prouder fellows betray ſuch wretched ignorance of the heavens, and even of the common principles of mathematics, (for although mathematics is the only ſcience they know, it is no *bull* to ſay they do not know

even

for this venerable man does not allow me to say more, and I hope the fellows will not challenge

even *that*) let us ceaſe to wonder, and let Europe no longer be aſtoniſhed, that England in her pity ſhould ſend them a profeſſor of her own, who might teach them a little aſtronomy, and illumine that darkneſs in which they had ſo long wandered, and ſtill continue to loſe their way.

The Interloping ſyſtem having, however, given great ſatisfaction to the fellows, the wags report that a board was immediately called to conſider the vaſt importance of the new diſcovery. The debate laſted a conſiderable time, and was very ably ſupported. Dr. Young was particularly delighted, and Dr. Hall argued, that as Berenice had been diſhevelled into a conſtellation, and Caſſiopea exalted into a chair ſpangled with ſtars, it was for the honor of Dublin College that the board ſhould confer ſome diſtinguiſhed mark of its favor on the Iriſh Conon; he therefore moved the *Apotheoſis* of Dr. Fitzgerald. The motion was ſeconded by Dr. Browne, and the following bye-law paſſed unanimouſly.

THE APOTHEOSIS OF Dr. FITZGERALD.

June 14th 1794.

"IT is decreed by the vice-provoſt and ſenior fellows, with the conſent and approbation of the viſitors," that in conſideration of Dr. Fitzgerald's new and eminent aſtronomical diſcovery, the ſaid philoſopher, from and after the term of his natural life, ſhall be tranſlated from hence to heaven, where he ſhall retain in the Zodiac ſeventy two degrees of unoccupied ſpace, and form for ever after a *thirteenth* ſign in that circle, under the name and deſcription of ANSER.

By order of the board, *&c.*

As the philoſophy was new, and the bye-law not very likely to be generally known or acknowledged, I have thrown the *thirteen* ſigns

challenge me to a farther explanation. If they ſhould, they will not find me backward to renew the queſtion, or to debate it as long as they pleaſe.

The peculations of the fellows are a ſpecies of rapine ſo enormous, that I could not believe them, were they not echoed into credit by the united voice of the whole college. Who has not heard of the monſtrous fines, which they never fail to inflict with an unſparing hand for the moſt petty and trivial offences, and oftener for no offence at all? It matters little that an appeal lies to the board: an appeal *from* themſelves *to* themſelves is not likely to be attended with much redreſs, eſpecially as the board are the gainers, the only gainers by the impoſitions. Beſide, the fellows take care

ſigns of the Zodiac into familiar verſe, to aſſiſt the memory of children, that they may the more readily retain them when they learn their "Thirty days hath September," &c.

There's Aries and Taurus, the bull with the horn,
♈ ♉
And Gemini, Leo, and cold Capricorn,
♊ ♌ ♑
And Virgo, and Libra, the Scorpion, and Cancer,
♍ ♎ ♏ ♋
Sagittarius, Aquarius, and Piſces, and Anſer,
♐ ♒ ♓
And theſe were the ſigns in the time of old *Prancer*.

care to hurry up the fines as fast as they can; and when once the board has past them, there is no redemption for the unoffending sinner. Youths of the same name, either from accident or design, are frequently confounded, and fined each for the other: thus the guilty escape, and the innocent are punished, while it is not the youths themselves, but their parents, whose pockets are punished for the *no* fault of their children. The mulcts too are arbitrary, and were the fellows even more virtuous than I have shown them to be, it is not very likely they would be less merciful to themselves than to defenceless individuals, whom they are bound to protect, but on whom it is universally admitted that they levy annually the full sum of Eight Thousand Pounds! If they deny the fact, let them produce their books to discredit it: and if they do not produce them, the public will form its own opinion of the matter. To what account this sum is carried, their own entries will determine; but should it be asked, does it form a fund for the *scholars* of the house, who deserve it most, and ought to be chiefly benefited by it? I answer, *no*. The whole sum is swept into the fobs of the fellows: the poor scholar must not touch it: What is virtue

in

in a fellow, is made ſacrilege in a ſcholar; and while the former puts in his pocket between three and four hundred pounds a year by the pillage of his pupils, the latter ſhall be *cautioned* if he expreſs a murmur. The burſar alone is computed to ſave to himſelf the ſum of two thouſand pounds, which, as the ſtudents pay for their dinners, they have a right to have expended on them. But leſt enough ſhould not be deducted from the dinner, *ſuppers* alſo are denied to the youths, for the benefit of the burſar, who undoubtedly ought to be paid for his trouble, but of whom it is ſufficient to ſay, that Νους is the preſent officer. As I am not an Επoπτης, or one of thoſe who are admitted to a full ſight of the Απορρητα, I can only ſtate as an Aſpirant juſt ſo much as the Hierophants chuſe to reveal. But if fame ſay true, the burſar, or chief Myſtagogue, drives on theſe occaſions a ſnug bargain for himſelf, the butcher, the baker, and the brewer contributing by a little free-maſonry to ſwell the purſe of that proud and worldly man.

Hitherto my obſervations have been confined to two-and-twenty men, who are but an inferior part of the great whole, though they aſſume a proud predominance, and treat with

with equal oppreſſion and contempt the immediate members of their own family. They reſemble Van Sweiten's worm that was *two-and-twenty* yards long, * which by preying on the conſtitution of a healthy and beautiful woman, had nearly deſtroyed her. O for a forceps like his, to draw forth the worm that conſumes the vitals of a vigorous body, and will inevitably kill it, if a more ſkilful hand than mine do not adminiſter a cure! This leads me to ſpeak of ſeventy oppreſſed but worthy men, who are *ſcholars* in more ſenſes than one, and very different both in their talents and in their principles from their rapacious tyrants. They are at once the flower and the ſtrength of the univerſity, and reſpectable leſs on account of their number than for their learning and genius. I lament that I have

* I think it was in Van Sweiten's commentary on Boërhaave, that I met the ſtory. It is near thirty years ſince I conſulted that voluminous commentator, and my memory, which is the only common-place book I ever kept, or I believe ever ſhall keep, has frequently deceived me: but of the *two-and-twenty yards* I am leſs doubtful. —The heat and haſte of compoſition occaſioned me to commit an overſight in page 22, line 7, where I ſpeak of Van Helmon, an author whom I never but once opened, and of whom I only recollect that his writings reſembled thoſe of the famous Katerfelto, and that he ſuppoſed every human ſtomach to contain a *little man*, "homunculus," who conſumed the *pies and puddings* of the ſtudent. —The indulgent reader will, therefore, be ſo good to correct the error, and inſtead of *Van Helmon*, to read *Van Sweiten*.

have neither power to redreſs their wrongs, nor ability to plead their cauſe: did I poſſeſs either, they ſhould not want a friend or an advocate. They could find indeed among themſelves ſeveral youths of better information and ſuperior talents, whoſe pen might do them more juſtice than any zeal of mine can ſerve them. But talents are dangerous where the poſſeſſion of them is a crime; and were a ſcholar to expoſe the rapacity of his rulers, his bread for the preſent would be taken from him, and his fortunes exchequered with the broad arrow. Hence it comes to paſs, that no leſs than ſeventy ſcholars, like the ſeven Athenian youths and virgins, are annually delivered over to the devouring Minotaur, and like them for no crime of their own, except that of their unprotected and unoffending innocence.—I do not know what *omitted caſe* authorized the board to alter the ſtatutes which have been made in favour of theſe deſerving men;-- ſtatutes which are *definitive*, and for that very reaſon guarded from violation, and enjoined *not* to be altered. The care of the ſcholar was the primary object of the crown: The opening chapter of the ſtatutes has provided for him, and it is there expreſsly ordered, that he ſhall be ſupported at the expence of the college; "ſcholares

ſumptibus collegii alendi ſint." But I would aſk this ſerious queſtion, " Are four pounds annually on the cellar for bread and beer, that ſupport which the crown intended for the ſcholar?" When I expoſe the knavery, the queſtion will anſwer itſelf. Let it not be argued, that if the ſcholar has been pillaged, he is ſtill allowed his *dinner*. It is a wretched reaſoning, while the means of buying his *ſupper* are witheld from him; that ſupper which the ſtatute gives him, but which has been raviſhed from him, to ſpread the tables of his luxurious tyrants, who fare ſumptuouſly every night on the bodies of ſeventy men, as the pariſh-officers of London *eat a child* * at Eaſter. When money was of more value than it is at preſent, and when every ſhilling was worth a pound, the ſcholar was allowed by the 21ſt ſtatute four-pence ‡ per week on the cellar, in addition both to his dinner and to his ſupper, from

* The prodigious levies for the ſupport of the poor in England will aſtoniſh an Iriſhman, if he does not know that four millions are annually raiſed for that purpoſe. When the pariſh-officers of London are choſen at Eaſter, they generally have a feaſt out of the poor-money, which coſts about twenty pounds; and this being the calculated ſum for the maintenance of a pariſh orphan, the officers call it *eating a child*.

‡ A vaſt ſum in thoſe days! The provoſt himſelf by the ſame ſtatute was allowed but *double* that ſum, with an extraordinary obolus.

from which nothing was cribbed, nothing filched by the literary Barringtons. I ſhall be told, that no injuſtice has been done him, for that the ſcholar has his chambers at *half price*. O merciful wolf that eats but half the child! But does coming in to ſee the farce at half price, qualify the ſpectator to a full ſight of the myſteries? Is half price the reward of a ſcholar's labors? Will it enable him to purſue his ſtudies with eaſe and comfort? Is half price a royal munificence? For ſhame! It is an unworthy argument! But if *half* be ſufficient, let the ſcholar *have* his half: let the value of his four-pence, which, if we except the obolus, was half the provoſt's proviſion on the cellar, keep pace with the claims of his ſuperior!

Again. At the period we are ſpeaking of, ten ſhillings per annum was the ſalary of the Engliſh or foreign ſcholar: and that man knows very little of the computation of money, who will deny, that when the ſtatute was made, ten ſhillings were worth ten pounds, according to the preſent valuation: Or rather, I ſhould ſuppoſe, worth fifteen, when it is remembered that the ſalary of the provoſt himſelf was, at that very time, fixed by the ſame ſtatute at

one hundred pounds a year; a ſum equivalent at this day to three thouſand pounds, and a proviſion for a biſhop, whom I do not deny to be very deſerving of it. The *Hibernicus*, or native ſcholar, by the ſame ſtatute was placed on the ſame footing with the junior fellow; and three pounds was the ſalary allowed to each: for three pounds, at that time, were exactly what the value of a junior fellow's ſalary is at preſent. What has been done with the ſcholar's *growing* ſalary, which ſhould have kept pace with the junior fellow's, is one of thoſe aweful Απορρητα, or *Ineffables*, which the prieſts of Ceres can alone pronounce. And now for the grand developement: which, leſt I ſhould diſguiſe it by any miſrepreſentation or unfair ſtatement, I will deliver in the words of the ſtatute itſelf: "Si autem reditus collegii poſthac eo uſque creverint, ut ratio de augendis ſalariis inire poſſit; volumus et ſtatuimus, ut *habita proportione ad ea quæ jam poſita ſunt*, fiat augmentum." Under theſe ſtrong words, the force of which no bye-law has yet preſumed to deny, what becomes of the ſcholar's *augmentation?*" what crime has he committed that *his* proportion ſhould be witheld from him, while the junior fellow enjoys without abatement the full value

of

of his *allocentur*, as the ſtatute calls it? What have the fellows to ſay for themſelves? What account will they render up? How will they repel the charge of piracy? But if it be a truth, and few will diſpute it, that the ſalary of the provoſt, who has but his allocentur of one hundred pounds, " pro ſalario allocentur per annum præpoſito centum libræ ſterling," is at *this* day worth Three Thouſand Pounds, the increment of the native ſcholar ſhould obſerve the ſtatuteable proportion; and under that proportion ſuch ſcholar is entitled to his full ſalary of *ninety pounds a-year and upwards!*— There goes a homely proverb, and I never yet knew a bad one, " What's ſauce for the gooſe, is ſauce for the gander;" and it is but reaſonable, that interlopers ſhould provide for their own flock. I have not conſidered how the law ſtands on this point, and therefore ſhall give no opinion: but having explained the rights of the ſcholar, it is his own intereſt to purſue the path I have opened to him.

I am compelled to be brief: but a glaring truth ſtares me in the face, which I cannot better expreſs than by obſerving, that the object of the crown was the benefit of the whole flock, but that the whole flock cannot be

be benefited when the individuals that compoſe it are injured. This is one of thoſe political axioms, the truth of which no man will deny, and the only queſtion is whether the ſcholars are, or are not injured by their oppreſſors? This will be made to appear when I farther obſerve, that by the *new* ſyſtem, no youth is allowed to go in for a ſcholarſhip till he has attained the ſtanding of a junior ſophiſter; that is, till he has kept *eight terms*. The ſtatutes however do not warrant this ſtretch of power in the fellows; they do not limit the election of a ſcholar to any particular period, but rather throw it open to his youthful ambition. When he arrives at the ſtanding of a maſter, the ſtatute indeed obliges him to reſign in favor of another: by which means he loſes on the new ſyſtem two whole years benefit of the endowment intended for him. He might go in at the end of ſix months, the expreſſion "Nemo elegatur qui non ſit ad Logicam in aula idoneus," not confining the diſcipulus to any particular ſtanding, but having reſpect to his *logical ability* only. His excluſion therefore, if logically qualified, till he is of two years ſtanding at leaſt, is as unjuſt as it is againſt the letter of the ſtatute. Logic is the firſt ſcience taught to the pupil, and a youth of

of parts may very ſoon qualify himſelf for the royal ſtipend, eſpecially if the *full* benefit of it were held out to him as a ſtimulus to his diligence, and a proper reward for his learning.

The fellowſhips as well as the ſcholarſhips were originally of the ſame duration; that is, were held for the term of ſeven years. The charter of Charles did away the ſurrender of the one, while it confirmed that of the other. The crown to be ſure acted with wiſdom; but it is not wiſdom in the board to oppoſe the intent of the crown, or to ſteal from the ſcholar two whole years of that ſtipend which the royal bounty had allotted to him. The crown neither did mean, nor could it mean to render the fellowſhips certain for life, and at the ſame time to *diminiſh* the term of the ſcholar from what it then was. This were not conſiſtent either with policy or with juſtice, and therefore could not have been in the royal mind when the king directed the ſtatute to be made. The fellows are ſo much in the habits of error, that they cannot keep clear of it even when themſelves gain nothing by it. But where virtue is wanting, the tyranny of ignorance is not leſs dangerous than the tyranny of intereſt.

Monday,

Monday, Nov. 3d. I had promiſed to ſay no more of my ſon, but it would ſeem extraordinary were I to paſs over his late adventure with Mr. Elrington in the library ſquare of the college. The conſpiracy formed againſt him by the fellows has now more openly diſplayed itſelf; and Mr. Elrington acknowledges that he wrote, *by order of the board*, an inſidious letter that was prejudicial to the intereſts of my ſon. The youth confeſſes, that *in conſequence of that letter*, he ſent the punctum of his great-toe in a rectilineal direction into the ſphere of the mathematician's backſide: but it is curious to obſerve, that when an *examination* would ſerve him, it is violently witheld; and when they think it will injure him, they criminally enforce it. As the matter however will be determined in a court of juſtice, it does not become me to prejudice the public mind, and therefore I ſhall ſay no more upon it.

Having ſtated the claims of the ſcholar, and opened the impoſitions of the board, I obſerve that the frauds and exceſſes of the *firſt* board, as complained of in the charter of Charles, could not have exceeded the preſent; and we know that their *luſts* were not attended with complicate fornication. The gubernators of the

the academic veſſel had, it is true, endangered it, and the charter chaſtiſes them for their wickedneſs in ſevere and ſarcaſtic terms: but how the pious pilots of the new diſpenſation will ſave themſelves, I cannot tell, ſhould Dr. Shuffle not become their ſpiritual Palinurus. *He* very poſſibly may be able to ſhow how the breach of oaths correſponds with the duties of a fellow, and how it tends to recommend that virtuous and pious example which he and his aſſociates hold out to the

" Plants of their hand, and children of their care:"

unleſs indeed Dr. Fitzgerald ſhould ſtep in with his Academic Sportſman

" To teach the young ideas how to—*ſhoot*;

and by the help of his man-midwife, *deliver* his accomplices from as ſerious a charge as ever was exhibited againſt a body of clergymen.

I cannot ſuppoſe Dr. Shuffle wholly ignorant of latin: he would take it very ill if I did: yet either his learning or his integrity ſtands impeached. I have read a little thing they call an oath, which for the benefit of the fellows I will tranſlate. " If," ſays the ſtatute, " any of the fellows ſhall be found to marry,

or to contract marriage with any woman, we ordain that ſuch fellow ſhall be ſtripped of his collegiate rights, *the whole rights of the ſociety*; as in other caſes mentioned below [*to wit*] under pain of perpetual expulſion." Chap. 7.* Then follows the oath itſelf, which on account of its high ſolemnity and importance forms a diſtinct chapter. "I will obey the ſtatutes of the college; I will likewiſe take care, as much as in me lies, that others obſerve them alſo.—All theſe things I take upon me to perform; and as God is my witneſs, I promiſe and vow that I will ſedulouſly fulfil them, ſwearing the ſame upon the holy Goſpels of Chriſt." Chap. 8.†

This oath every fellow elect is obliged to take before he enters on his fellowſhip. Now, either Dr. Shuffle *is* married, or he is *not* married. No propoſition can be more logically true. If he be married, he muſt have erred either

* "Si quem ſociorum uxorem duxiſſe, vel cum aliqua femina matrimonium contraxiſſe compertum ſit, eum ſocietatis omni jure privari volumus; ſicut in aliis caſibus eveniet inferius nominandis, [*ſcil.*] ſub pæna amotionis perpetuæ a noſtro collegio." Cap. vii.

† "Statutis collegii obtemperabo, et ea ab aliis obſervanda (quantum in me eſt) curabo.—Hæc omnia in me recipio, Deoque teſte, me ſedulo facturum promitto ac ſpondeo, tactis ſacroſanctis Chriſti Evangeliis." Cap. viii.

either from ignorance or with knowledge. If from ignorance, what ſhall we think of that man's learning who cannot conſtrue the plaineſt latin ſentence? Did he loſe his latin when he divorced the muſes and embraced the harlotry of a fellowſhip? Or did he loſe it in the wilds of abſtraction, when he firſt wandered in the deſarts of ſimple and complex ideas; when he plunged in mathematics, and flounder-ing in the gulph,

> " Full in the midſt of Euclid dipped at once,
> " And petrified a genius to a dunce?"

when *was* it that he loſt his latin? Some reaſonable account ſhould be given of the matter if he would paſs for an honeſt man.— If the Doctor has erred with knowledge, how ſhall we reconcile ſuch error with the character of a clergyman, the guide, the inſtructor of the ignorant, the mighty preacher of morality and religion! For my own part, I can no more admire that caſuiſtry which unites the extremes of truth and falſehood, than I can applaud the nature of that conſcience which repoſes on the boſom of a woman. It is too metaphyſical for *my* comprehenſion: but the Doctor learned it perhaps in the immaterial world of ſpirit, where Locke taught him to ſubtilize his reaſon, and Euclid to practiſe the theorems of piety.

But I ſhall be told I have uſed the Doctor ill, for that he is *not* married. Be it ſo. The Doctor then is not married; and now how does the matter ſtand? Why the ſpirit is willing, but the fleſh is weak. This moral clergyman openly confeſſes his ſhame, he lives publicly with a woman who is *not* his wife; whom he *denies* to be his wife, and who in her turn diſowns *him* for a huſband, and paſſes for what ſhe either is or is not. But I beg pardon; Dr. Shuffle has children, and I have not yet heard that his woman has put *him* by for inſufficiency. And now the holy ſinner may cleave to either ſide of the queſtion: I leave him to embrace either his wife or his miſtreſs.

I am aware, that the logicians have endeavored to argue away the oath, and to defend themſelves on the ground of its being not a vow to heaven but an oath to man; that is, a mere civil contract which binds the ſwearing party to reſign his fellowſhip in caſe he ſhould marry.—Very well.—Then Doctor Shuffle thus argues; by the rule of conſcience I am married; but by the rule of Locke I am not married; ergo, by the rule of logic I keep my fellowſhip. If this be the perfection of reaſon, then indeed the Doctor has turned his logic

logic to good account: but if ſuch be the *notions* taught in Dublin College, it was high time for me to withdraw my ſon from that ſeminary which inſtructs its youth both by precept and by example to purſue principles that lead indeed to the goods of this world, but end in the groſſeſt immoralities, in the ſhameleſs indulgence of their luſtful appetites, in the breach of their moſt ſolemn engagements, and in the horrors of the rankeſt perjury.

When men are determined to break an oath, it is not difficult to find a ſalvo.—Mental Reſervation brandiſhes her intellectual ſword, while Equivocation acts the part of a ſpy, that gives intelligence of the enemy's approach. Evaſion parries the thruſt of Reaſon, and Intereſt furniſhes Sophiſtry with a catapulta of words to batter down the fortifications of Truth. Thus it happens in the preſent caſe: the fellow elect ſwears, moſt ſolemnly ſwears, that he will not only obey the ſtatutes *himſelf*, but as far as lies in his power, will cauſe his *aſſociates* to obſerve them. Obſerve what?—Thoſe very ſtatutes, which for reaſons not more obvious than expedient, reſtrain both him and them from forming, or even contract-

ing

ing marriage with any woman, by annexing to the offence the ignominious puniſhment of deprivation and expulſion. Yet men there are, calling themſelves logicians and divines, who under that impoſture conceal their deformity, and endeavor to ſecure both a good name and a good fellowſhip, by wreſtling with their conſcience, and ſophiſticating the obligation they had ſworn to obſerve.

And does every fellow, *quantum in ſe eſt*, as much as in him lies, take care that his aſſociates obey the ſtatutes? Does he *diſcover* the marriages they have ſeverally formed or contracted? Does he *try*, does he *endeavor* to diſcover them? Does he take any ſtep whatever to bring the offender either to ſhame or to puniſhment? Let him anſwer thoſe queſtions without ſhuffle or evaſion. What has he done with his *Curabo?* Has he hired it out to flap the conſcience of the board, or does he keep it at home to rock his own oath to ſleep?—That is a convenient memory which forgets or remembers juſt what it chuſes either to retain or to part with. And have the words *quantum in me eſt* no meaning? Were they inſerted in the fellow's jurament only to afford him an occaſion of ſhowing his dexterity in eluding

their

their force? Do they bind the ſwearer to poſitive duty, or are they only a dead-letter that ſinks in the *Quantum* of conſcience neceſſary for the ELECT? I beg the fellows would declare *their* ſenſe of the matter; and at the ſame time would inform the world whether the married amongſt them have reciprocally endeavored, *as much as in them lay*, to expoſe and puniſh each other for the breach of that engagement to the performance of which they had all individually and collectively pledged themſelves. I now publicly call upon Dr. Burrowes, not to criminate himſelf, but to impeach his confederates. If he regard the ſacred function of his office, and would avoid an odious imputation, he will diſcover and declare all that he knows concerning the reſpective marriage of Meſſrs. Miller and Magee. Should the viſitors diſregard his complaint, a mandamus in the King's Bench will give him an opportunity of diſburthening his conſcience. In like manner, I call upon Mr. Miller, by virtue of the oath he has ſworn and the ſanctity of his profeſſion, to diſcloſe all that *he* knows concerning the marriage of his fellow-ſwearer Magee. And I call upon Mr. Magee himſelf to recollect the ſolemn oath he has taken; and I remind him that he is a clergyman,

man, whoſe high and indiſpenſible duty it is to employ all his care and vigilance towards aſcertaining the truth of the marriage imputed to his aſſociates: and if on a vigorous enquiry, *quantum in ſe eſt*, he ſhall find ſuch imputation to be well-founded, I acquaint him that it is his farther duty to expoſe the offenders, and to ſtrip them of their collegiate dignities. I have now explained to theſe men their reſpective duty. Should they perſiſt in their affected ignorance, they will but accumulate the portion of their ſhame. It is not yet too late for them to renounce their error, or to forego what they withold from better men. When they have performed this, poſterity perhaps may be induced to do them that juſtice which at preſent they deny to themſelves.

And you, Dr. Graves, who aſſume the dignity of a preacher, and carry a fair face to the world, let me aſk you, *are you married?* You cannot criminate yourſelf by giving me an anſwer. Do you feel no inclination, no qualm to inform of *yourſelf?* In what fold of your caſſoc have you wrapt your *Curabo?* Did you embalm it for Mr. Elrington? or do you intend to ſwear for him at the Tholſel? For ſhame, for ſhame, Dr. Graves!

And

And you, Mr. Elrington, are you not a clergyman? and have you *quantum in te eſt*, ſuſtained that character to this hour? In whoſe arms did you ſleep laſt night? In whoſe boſom do you pour out your oaths, and where do you fondly dream you will next be credited? To which do you appeal for a character, the court of love, or a court of law? If to the firſt, you are not a *perjured* lover. If to the ſecond, your veracity yet remains to be proved.

It was a ſaying of Dean Swift, that the Romans muſt have arrived at a moſt abject ſtate of ſlavery, when they ſubmitted to be governed by ſuch a profligate as Anthony, ſuch a knave as Lepidus, and ſuch a boy as Octavius: and I obſerve, that wretched muſt be the condition of that country, whoſe youths of high and flaming ſpirit are enſlaved by ſuch a canter as Burrowes, ſuch an oath-monger as Elrington, and ſuch a coxcomb as Magee. A triumvirate ſo contemptible it were difficult to find, unleſs, we ſhould ſeek it in other ſwearers of the board, who have at leaſt the virtue of hypocriſy to cover the breach of their juraments; as the Romans of old veiled the ſtatues of their gods from the ſight of certain impurities. In fact, the principles of a fellow as

ſeldom lead him to the dignity of virtue, as his learning directs him to the example of a pious heathen.

On a review of the oath, I will take upon me to ſay, that it was reſerved for caſſocked perjury to invalidate its force; if indeed that oath may be invalidated, which caution has guarded with an unuſual fence of words.—The very manner in which it opens, proclaims the ſacredneſs of its intent and object: "Sancte coram deo profiteor."—Is there nothing awful in theſe words? Can any patent, any earthly power diſpenſe with them? If it can, then it may diſpenſe with the ſcriptures themſelves, which the fellow ſwears in the very ſame breath to be his great rule of faith. The oath is one throughout: it cannot be ſplit into piece-meals, or frittered to the conſcience of every ſwearer.—After propounding certain obſervances, which are ſolemnly enjoined, the oath renews its exordial dignity, and kindles attention by a word of no mean importance. "QUINETIAM ſtatutis collegii obtemperabo." It does not ſimply ſay, *I will obey the ſtatutes*; but MOREOVER, and ESPECIALLY, I will obey the ſtatutes;--an expreſſion that ſolicits regard by calling on the mind, and equals in command

mand the " profiteor INSUPER," which had juſt gone before it. And now how does the oath ſtand? It may be thus conſolidated, " Quinetiam ſancte coram deo profiteor me ſtatutis collegii obtemperaturum :" " moreover I ſolemnly promiſe before God that I will obey the ſtatutes." Theſe are ſtrong words: but the ſtatutes have ſaid the fellow ſhall not marry; and if he do, that he ſhall loſe his fellowſhip and be expelled. The fellows know it: they can not be ignorant of the oath which they take; but after they have ſwallowed it, they apply to lawyers for a tranſlation: I have given them mine without a fee. It is pleaſant, however, to ſee clergymen lay their conſcience before counſel, and mathematicians reſort to confuſion for an explanation of what is clear to every honeſt man.

So much for the words of the oath; and now for the ſtatute on which the oath itſelf is grafted.

As the clauſe in the oath opens with a word of ſtrong ſolemnity, the clauſe in the ſtatute opens with another that, while it recalls attention, awakens piety. " Si quem ETIAM ſociorum," &c. " ALSO, if any of the fellows" &c.

The word *etiam* in this place is a conſequent that flows from the *quod ſi* that had immediately preceded it; BUT IF any of the fellows ſhall be found to marry, &c. Again: *Quod ſi*, as it ſtands here, is of authority equipollent with the Αλλ' ει και of the apoſtle,* of which the tranſlators have made devout nonſenſe, but which words ſettle and melt emphatically into BUT IF: and ſo they ſhould be tranſlated.

In theſe diſquiſitions I formerly delighted, before the duties of a laborious profeſſion, the conflicts of contending politics, or the ſtorms of a vexatious world, had unqualified me for a critic. Acquainted with the living, I have forgot the dead, and ceaſing to be either a wit or a ſcholar, I read my duty in the great book of

* St. Peter, Ep. 1. Chap. 3, v. 14. "*But and if* ye ſuffer for righteouſneſs ſake, happy are ye:" Αλλ' ει και πασχοιτε δια δικαιοσυνην, μακαριοι. Which every ſcholar, by comparing the words with thoſe that went before, will ſee at a view require to be tranſlated BUT IF, agreeable to the idiom and genius of the language. I am not at leiſure either to hunt texts or to argue the point; eſpecially as *by order of the board*, becauſe my ſon had kicked Mr. Elrington, I am excluded from the uſe of my papers: or perhaps from a ſtronger motive, becauſe *that* board are not uninformed that I have brought my artillery to bear againſt them. Should I therefore commit any error, let it be remembered that I have been out-lawed, or in more familiar language, *bye-lawed* from my chambers. The words *but and if* I repeat, however, and maintain to be devout nonſenſe.

of *Man.* Dr. Burrowes, whoſe ſtudies have at once enriched his mind and rewarded his labors, who repoſing in the ſhade of academic retirement, commands the key of knowledge,* and tyrannizes equally over the living and the dead: - - He, to whoſe piercing eye the page of phyſics and metaphyſics alike is open, who has traced Smigleſius through all his ſubtleties, detected the aberrations of Locke, and confounded all the wits of all degrees: - - He, whoſe learning is equal to his leiſure, and whoſe practice to his piety; who reads his teſtament at leaſt one day in the week, and ſtudies Greek the other ſix:—He, that Leviathan of letters, to whom a muſe is but a meal, and who maketh paſtime of a problem, —— can ſet me right if I reaſon unlike a critic, or betray an ignorance of two languages in which I formerly had ſome ſkill, but with which I have long ceaſed to be familiar. Should he doubt his own ability, the board of wits that ſit every Saturday can eaſily aſſiſt him, and club their talents to prove me *inſufficient.*— Their inclination none will queſtion, and I am ſure it is their intereſt to ſhew the world that I am miſtaken, and have accuſed them wrongfully.

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* In quality of aſſiſtant librarian.

The words of the ſtatute, *claſſically* conſidered, are very ſtrong. In *that* view "uxorem ducere" and "matrimonium contrahere," will be found to mean one and the ſame thing. The clauſe then will require this interpretation, "If any fellow ſhall marry a wife, that is to ſay, ſhall join himſelf in wedlock with any woman," &c. Here the words *uxorem ducere* are illuſtrated by *matrimonium contrahere*; which words, at the ſame time that they are explanatory, reduplicate the force of the obligation: and that obligation is again concluded on the fellow by the prohibitory *aliqua femina*, *any woman whatever*; for theſe words muſt be taken reſtrictively, or they have no meaning at all.

But I am inclined to think that the framer of the ſtatute was leſs governed by claſſic elegance than by legal retroſpect; and then the meaning will be this, "If any fellow ſhall either marry a wife, or ſhall contract matrimony with any woman, that is to ſay, ſhall either actually marry, or though unmarried, ſhall come into the Conſiſtorial court, and there boaſting his contract *in facie eccleſiæ*, ſhall claim in marriage, or compel a celebration of marriage with, any woman whatever contracted to him, &c." This is much ſtronger than the

the claſſical interpretation, concluſive as *That* certainly is; for it is not enough that the fellow ſhould not marry, but he muſt not even *enter into a contract to marry*, leſt ſuch contract ſhould become compulſory: for the woman might compel marriage as well as the man, and thus by a colluſion of the parties the object of the ſtatute would be defeated, and its validity done away. This interpretation is more than warranted by the 26th of George the ſecond, (Engliſh ſtat.) to which the unprofeſſional reader is referred, if he would farther ſatisfy himſelf on the point. Dr. Burrowes has taken a degree in the Canon law, and he ought to know that the explanation I have offered does not militate with the good old cuſtom, dormant as it now may be, but leſs dormant at the time the ſtatute was framed. True it is, this ſpecies of jactitation has, I believe, been laid aſide for ſome time; but the caſe is not altered by it: if it prove any thing, it proves that ſuch *had* been the cuſtom, however later policy may have reſtrained the exerciſe of it. The general mode now is to apply for damages to the temporal courts, where the *cura animarum* merges in the *cura crumenarum*, the courts themſelves refuſing to hear the conſent of the contracted party: for though both parties

ſhall

ſhall have *joined iſſue*, that iſſue is not the offſpring of affection but of variance; like the love of cats, that ſcratches itſelf into rage and violence. Had indeed the disjunctive *vel* ſtood before the words *uxorem ducere*, and the ſecond *vel* kept its place, as it continues to do, before *aliqua femina*, the meaning would have been preciſely determined; but whether taken claſſically or canonically, the words are binding and concluſive on the fellow; nor can the ſturdieſt conſcience of them all leſſen the authority of that which law and policy have united to fortify.

Having mentioned damages and the law, it remains to acquaint the fellows, that whatever their women may think of them and their perpendiculars, they ſtand in a problematical ſituation. I will put a caſe, which—I beg the lady's pardon—might not be impoſſible. Let us ſuppoſe that I, or ſome other more youthful adventurer, ſhould be found in bed with the beautiful Mrs. Letter-preſs. It is only a ſuppoſition, and imagination delights to ſport in the airy regions of fiction: but let us ſuppoſe the frowning and irritated Dr. Shuffle ſhould ſuddenly enter, and find us, like the *flos tricolor*, with two faces under a hood:—what remedy could

could the Doctor have? It is anſwered, "if he kill me, my friends will take care to ſee him hanged and quartered." I was not in bed with his *wife*, but with ſome woman whom he *diſowns* for a wife, and whom he would have taken it extremely ill ſhould I have *proved* to be his wife; a woman who by his own command diſclaims his very name, and dreads the imputation of a connection with him. Or to *ſhift* the queſtion, for the ſubject will allow it. Let us ſuppoſe for a moment the enraged Doctor ſhould venture, not to kill, but to *ſtrike* me:—in that caſe, I may appeal either to the law or to the poker; either to an indictment to be drawn hereafter, or to my drawn ſword at preſent. In fact, I may kill him *ſecundum leges*--aye, and *ſecundum artem* alſo--on the ſpot: for I was in bed neither with his wife nor with his miſtreſs. Mrs. Letter-preſs, I aver, is not his miſtreſs; and he ſwears ſhe is not his wife. I cannot believe her his miſtreſs, for I am ſure he has too much religion to keep one; and that ſhe is not his wife I have his own authority. His bed therefore I did not invade, and he had no right to break in upon my reſt, or diſturb my amuſement by a blow. So little right had he to ſtrike or moleſt me, that he could not have maintained a plea of

treſpaſs, or ſo much as *warned me off the premiſes*. This I maintain to be law; and I will undertake to bring it to an *iſſue* whenever the lady will give me an opportunity.. I was not in *his* houſe: I was in the houſe of Mrs. Letter-preſs, who may admit either me or any other more fortunate lover to her bed, without conſulting Dr. Shuffle, or aſking the leave of any man who is *not* her huſband. And I would aſk the unmarried wittol, how he could ſuſtain either a ſuit for a divorce in the eccleſiaſtical court, or an action at common law for criminal converſation with his *no-wife*? He was only Dr. Shuffle the fellow; and the lady but Mrs. Letter-preſs in her own houſe. And thus ends the queſtion.

The ſubſtance of the laſt paragraph has been reported to ſome of the fellows, who acknowledge the reaſoning ſo concluſive, that in order to prevent its publication, they ſuggeſted to me the beſt argument that could poſſibly be urged againſt it, viz. "That I have made an ungallant attack upon the ladies, who could not expect ſuch a ſalute from *me*!" The argument indeed is powerful, and has not been thrown away. I pity the ſituation of the ladies, and feel for them more tenderly than

thoſe

thoſe do who have built them a precarious character. It is not my object, and I am ſure it is far from my wiſh, to place them in a wrong light: the laurel of learning ſecures them from the thunders of calumny: if they ſtand in the ſhade, they have been placed there by men who are aſhamed to be called their huſbands; men, who vow and diſavow by turns, heedleſs what the world may ſay either of themſelves or of their wives! When a lady marries a fellow, ſhe ſuppoſes he has neither deceived her, nor is bound himſelf by any oath of celebacy. It is not I that injure them: they have been injured by thoſe who firſt expoſed them to cenſure, who deceived their credulity, and ſeduced their weakneſs; who betrayed them into danger, who ſtained their ſimplicity, and tainted the flower of their virgin reputation. I have not wronged them: they have been wronged by clergymen, the ſanctity of whoſe character ſhould have inſpired a more religious conduct, as their learning ſhould have taught them to regard the example of the moral Cæſar, who kept his wife not only *pure* but *unſuſpected*. The ladies, and I mean no reflexion, may be as chaſte as the icicle that depends from the temple of Diana; but the prieſts of that temple ſhould not have been

the firſt to debauch them. Their ſituation has invited the public eye, myſtery has excited curioſity, and curioſity is an Argus that never ſleeps. Whether they like it or not, the world *has* queſtioned and *will* queſtion: the faireſt reputation is open to enquiry, and the purer it knows itſelf to be, the more it courts examination. What then have the ſiſterhood to fear? the *Amende Honête* is always, as the ſtoics ſay, *within their power*: they may aſſert their purity whenever they pleaſe, and prove to the world that the nuns of All-hallows are not proviſion for the convent.

Sometimes the ſwearer, to eaſe his conſcience altogether, applies to Majeſty for a *diſpenſation.* This purifies him at once: letters-patent diſarm Omnipotence, the oath recorded above is blotted out below, and the Royal Touch effectually cures the evil. I confeſs I do not much admire this ſort of ſpiritual logic, this new kind of pious fraud, which being too ſilly to paſs itſelf on men, endeavours to impoſe on the ſearcher of hearts. Thus he who diſpenſes human affairs, is himſelf diſpenſed with. A new anti-chriſt is ſet up, whoſe iſſued indulgence ſuperſedes the written word, and literally *ſeals* the pardon of the ſinner.—

Man

Man is abſolved by man: a waxed parchment is his paſſport to heaven; on this he eſcapes; and as the Dutch trader at Japan tramples on the croſs, the trader in oaths kicks the goſpel of God before him.

When theſe men ſoar on their qualifications, they remind me of the fellow who, being convicted of perjury, and aſked by the judge what he had to ſay for himſelf, why ſentence of the pillory ſhould not be pronounced upon him? anſwered, "Only a little bit of parchment they call a *diſpenſation*;"—and immediately produced his Majeſty's pardon.

The diſpenſing power is not properly underſtood by the world: either a wilful, or an affected ignorance is imputable to the fellow who betakes himſelf to it; for his Ethics, if not his Religion, ſhould have taught him that it was his duty to underſtand what he had undertaken to perform. The King cannot abſolve a fellow from his vow, though he may diſpenſe with the *temporal* puniſhment annexed to the breach of it: he can no more abſolve him from his jurament, than he can abſolve himſelf from his own Coronation-oath: each indeed may *refuſe* to take it; but when once taken,

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the obligation becomes inviolable and eternal. The King, Lords, and Commons, who made the ſtatutes of the realm, can alter or repeal them *ad libitum*; and Majeſty that made the college ſtatutes, can in the ſame manner ſuſpend or annul the whole or any part of them: it may ſuſpend the oath *before* it ſhall be taken, but cannot diſpenſe with it *after*. The fellow who takes the oath, had read it over and over; he does not deny it, and he had been qualifying himſelf for four years at leaſt: he takes it therefore with due deliberation and forethought; but ſhocking to ſay! with a fixed determination to break it, whenever his intereſt ſhall war with his piety, or his luſt turn rebel to his vow. If he would *avoid* the obligation, as the law calls it, he ſhould procure to be inſerted in the jurament a qualifying clauſe to this effect, "Niſi aliter deus mentem meam deinceps inclinaverit;"* --- words which every fellow knows where to find. I know but two other ways by which his honeſty can eſcape. If the fellows loved *omitted caſes*, I ſhould adviſe them to expunge the marriage-clauſe entirely. Being an omitted caſe on a new plan, the novelty of the innovation might perhaps

* Unleſs God ſhould hereafter otherwiſe incline my mind.

perhaps recommend it, and the experiment may be tried at any time: let me aſſure them, it will anſwer their purpoſe much better than the mockery they ſet up. The other way is this, and it is open to the ſwearer: let him *previouſly* procure a diſpenſation from conforming to that part of the ſtatute which enjoins the celebacy of the fellow. The Crown can grant it lawfully and conſcientiouſly; but let him not in the fooliſhneſs and wickedneſs of his heart, *firſt* make his "Profiteor coram Deo," and *afterward* appeal to human authority for abſolution. The days of ſuperſtition are at an end, and the world is not to be amuſed with ſuch mummery. From God lies no appeal: and whatever Doctor Shuffle and his married aſſociates may think of the matter, I acquaint them that He who ſwore by himſelf takes no delight in perjury, or in beholding his ordinances mocked and defied by any impious Jacobins whatever. If aught human can confirm the truth of the ſtupidity and miſ-directed ſtudies which I have brought home to the college, we need not look farther for the cauſe than to the circumſtance before us: who can ſuppoſe that Providence would bleſs or proſper the labors of men, that worſhip not the Lord in the beauty of Holineſs?

I have

I have yet to learn how a little court-gibberiſh, or even a bye-law, can diſpenſe with that vow which God has once accepted; that vow which the King of Kings has regiſtered in the book of life, and will not endure to be wreſted from him. I do theſe holy ſwearers no ſort of injury when I ſuppoſe they *wilfully* miſunderſtood the nature of the diſpenſing power. If they really do not underſtand it, they muſt be under the influence of opium, *ſunt plena papavera ſomno:* and if they do underſtand it, then muſt they be under an influence of another ſort. Should they argue, as they ſometimes do, that the oath is not binding upon them, why do they conceal their marriage? Why afraid that perjury ſhould be imputed to them? What are they aſhamed of? Why throw their wives into a doubtful ſituation? Why diſown them? Why cauſe them to take up the Old-Bailey trade of *alias?*—Alias Preſton, alias Ball, alias Letter-preſs, &c. Their apprehenſions muſt be very ſtrong; and the mildeſt application of the alias falls within the *aliqua femina*, ſome other woman not a wife. Should the perjury be denied, and the words *compertum ſit* be ſet up againſt it, as merely implying forfeiture *upon diſcovery*, I admit that *diſcovery* ſhould precede *accuſation*; but

but that for this very reaſon, the oath has enjoined the fellows to obſerve a ſtrict and vigilant watch each over the marriage of the other, by adding *quantum in ſe eſt*, that the temporal ſhould guard the ſpiritual obligation. And will any man have the confidence to ſay, that the marriage of Dr. Shuffle is incompert? Is the marriage of Mr. Elrington and his brother Benedicts incompert each to the other, or to the world? Have they all *quantum in ſe eſt*, and *incumbentes operi*, drawn back the curtain and enforced the ſtatute? What have they done with their oaths, and with their wives? have they made no breach in either?

But that the fellows well know they break one vow when they make another, is evident from hence. The ſame ſtatute which reſtrains the *fellow* from marriage, reſtrains the *ſcholar*, and reſtrains him too in the very ſame words. The words are, " Si quem ſociorum aut *ſcholarium*, &c. But ſhould a ſcholar be found to marry, the board would inſtantly deprive him of his collegiate rights, and expel him with the ignominy appointed by the ſtatute. *Him* they conſider as obnoxious to the oath, though they deny its application to *themſelves*. Now I cannot poſſibly conceive, why a ſcholar ſhould

be ſtripped and ouſted, and a fellow retain both his rights and his footing, governed as they both are by one and the ſame code of ſtatutes; and as far as affects their marriage, by the ſame oath expreſſed in the ſame form of words. Shall that be merit in a rich fellow which in a poor ſcholar is a crime? God forbid! And I hope no fellow will be baſe enough to uſe the argument.

> " What in the captain 's but a haſty word,
> " In the vile ſoldier is rank blaſphemy."

Let me not be told, that the fellows muſt provide for their families, which they cannot do if they give up their fellowſhips. This were to defend one error by another. Sworn not to marry, they ſhould have *no* families; and their fellowſhips are an ample ſtipend for them in the purſuit of thoſe virtuous ſtudies to which they likewiſe ſwear they will devote themſelves. The oath required by the ſtatutes was a wiſe one: its object went to ſecure to the *unmarried* fellow a comfortable maintenance; which, as long as he ſhould preſerve his oath, he was certain of enjoying. But by marriage he was ſuppoſed at once to better his fortunes and to give up his literary retirement. The fellowſhip is monaſtic, and ſhould not be carried *out of* the college: it was deſigned for the purpoſes of piety and learning, not for the offſpring

offspring of the fleſh and the iſſue of incontinence; not for the tabor of proſtitution, nor for the bower of Circe, where pampered revelry and the mid-night bowl ſupply the place of ſelf-denying ſtudy and ſober meditation. The oath therefore was founded equally in wiſdom and in juſtice; as its violation opens a door both to fraud and folly. Avarice turns pander to luſt, and luſt in its turn receives the wages of avarice. The fellowſhip deſigned for poor but honeſt induſtry, is witheld by the rapacious hand of perjury, while worthy indigence is turned adrift, and left to languiſh in hopeleſs obſcurity. So true is the obſervation, that all the virtues follow in the train of religion, but that the vices ruſh forth in a torrent when the barrier that confined them is taken away!

I thought I had done, but I cannot diſmiſs the ſubject without obſerving, that he muſt be either ignorant or diſhoneſt who will aſſert that ſuch abuſe of the endowment was the intent of the crown. When Dr. Shuffle ruſhes to the arms of Mrs. Letter-preſs, he reminds me of the poet's *Sophron*, who like the Doctor was renowned for his wiſdom and godlineſs. He is lying in the ſhade of his college at midnight,

and had juſt vowed to lead a life of ſtudy and holineſs, when unluckily his luſts get the better of his good intentions,

" Then up he ſprang nimble and light,
" And rapp'd at fair Eleanor's door,
" He laid aſide virtue that night,
" And next morn ſearch'd in Plato for more."

A *wedded fellow* is a ſort of literary Centaur, for which the world has not yet found a name; but we know it is a monſter, whoſe half-character forms a political ſolœciſm. Abſurdity is always attendant on vice; and when vice makes itſelf the father of a family, who can ſay where rapacity will be content? I ſhall relate a ſtory which Dr. Shuffle and his fellow-ſwearers may contradict, if it be not true. A little time ago, a college living, reputed to be worth a thouſand pounds a year, became vacant. This living was actually refuſed by *eight* junior fellows, and accepted by Mr. Ruſſel the *ninth*, a gentleman to whoſe worth and politeneſs I am happy to bear teſtimony. He had the virtue to reſign his fellowſhip, and thought a thouſand pounds a year no mean competence for a family.—But what does it prove? That eight out of nine of theſe men are not content to preſerve pure a ſacred obligation with a magnificent retirement and an ample

ample proviſion for a future family; but prefer diſhonorable opulence to a reſpectable retreat, and the tampering with their oaths to a laudible and virtuous marriage. The famous Chartres was uſed to ſay he would *give* ten thouſand pounds for a good name; but theſe men will not *take* a thouſand a year to be honeſt.

Were marriage permitted to the fellows, ſuch marriage would be attended with a political evil repugnant to the whole tenor of the college ſtatutes. The pious and very vigorous Dr. Shuffle, ſo fruitful in good works, can prove by half a dozen prolific arguments, that cohabitation with a woman, provided it be *logically* performed, produces certain conſequences from certain principles, or rather from no principle at all. Thus if the end of marriage be the procreation of children, as our prayer-books aſſure us it is, the iſſue of the fellows would ſoon become one family, whoſe union in a few generations would monopolize all the fellowſhips to themſelves.* From that ſort

* It is the ſame at Rome, where the Pope's *nephews* (for His Holineſs is *ſworn* not to marry; and having taken a vow of chaſtity, is ſuppoſed to have no *baſtards*) ſucceed not unfrequently to the honors of the *hat*, and ſometimes to the chair of St. Peter himſelf.

In

ſort of candor which is obſerved to govern the preſent order of fellows, we have little reaſon to ſuppoſe their ſucceſſors would be more virtuous than themſelves; or to preſume that they would not have a *fellow-feeling* for one another. Like their forefathers they would be partial to their own; and in the words of a *polite* writer, with whom a fellow has but little acquaintance,

" Would prove a dull ſucceſſion to be true."

The beautiful ſteeds of Barbary require to be croſſed, leſt degeneracy ſhould attend even *them*. How much more ſhould the breed of vice and ignorance be corrected and put a ſtop to! If perfect beauty and the ſwifteſt excellence cannot always propagate their own likeneſs, how ſhall deformity and ſluggiſh turpitude tranſmit ſuperior worth to poſterity! The " nati natorum, et qui naſcentur ab illis," which the ſame witty writer has happily tranſlated " the ſons of ſons of ſons of whores," would cheriſh the baſtard of ſcience, and deny ſucceſs to legitimate learning. Even as matters ſtand, ſuch denial ſeldom fails to happen in the quarterly

In like manner, Dr. Browne now aſpires to be Pope over two and twenty Cardinals, whoſe conclave have hung out the broom, and would confine the election to their own family.

quarterly examinations, where protected ſtupidity is rewarded, and genius left to mourn its hopeleſs preſumption. How much more would the ſick and meager offspring of Eſſences be foſtered and encouraged, and the puling iſſue of a Perpendicular be preferred to the *Animoſus infans*, the maſculine ſon of Apollo? Let the child of a fellow he never ſo renowned a dunce, he would be ſure to find protection under the new family-compact. Burrowes would ſay to Elrington, "elect my booby, and I'll elect yours: let us keep the election to ourſelves: as long as we chuſe to retain it, no power can take it from us. Oaths, you know, are not binding; we have benefit of clergy, and can diſpenſe with them at any time: Let us abſolve one another, and God will connive: a ſnug fellowſhip is a fortune for our elder ſons: we will make it an heir-loom.—What have we to do with genius, and what have ſtrangers to do with us?"

Such would naturally be the language of them all, and *will* be their language, if the laws do not ſoon interpoſe to ſtop the ſhameful proſtitution. Præſcription will beget Right, and Right will aſſuredly thruſt out Deſert.—

Then

Then will the propheſy of the poet be fulfilled, baniſhed worth will retire in obſcurity,

" And Wit dread Exile, Penalties, and Pains:"

Receding Merit will bluſh out her days in ſorrow or diſguſt, and Genius fly the walls where brilliant talents are doomed to encounter the frowns of cloiſtered Pride and inſulting Diſcouragement, of gloomy Malignance and ſelf-rewarded Dulneſs. The ſtatutes therefore, together with the fellow's oath, are wilfully and wickedly perverted, in order to accommodate them to the conſcience of impious arrogance and intereſted ſtupidity.

The children of this hopeful union, inſtead of being bred up in the fear of God, or inſtructed in the due diſtinctions between truth and error, virtue and vice, are early initiated in the ways of falſehood, and taught to play with the ſerpent that but gliſtens to deſtroy them. Educated in the mazes of uncertain perplexity, and nurſed in the very boſom of proſtitution, (for they are carefully informed their mother is not the wife of their father) their underſtandings fluctuate, and their morals tremble. Their father goes by one name, and their mother by another; yet they are taught

to

to believe that man and wife are one, and ſhould bear but one name betwixt them.

" The offspring ſee-ſaw, between that and this,
" Now high, now low, now maſter up, now miſs,
" And they themſelves one vile Antitheſis."

When they begin to reaſon, they perceive a difficulty which their tender minds endeavour in vain to reconcile. Do they enquire of their parents for a ſolution? They are put off with ſome artful evaſion, ſome convenient ſhuffle, dictated at once by meaneſs and intereſt. I do not like this ſort of left-handed wiſdom: in my opinion it is juſt as unfit for a child as a left-handed wife is unfit for a clergyman. The bold blaſphemies of Mezentius carry more dignity than the ſneaking cowardice of Therſites; as the deſolation of whole provinces is a ſublimer act than the ſingle murder of Nuncudomar. There is a grandeur in ſome vices which vulgar minds cannot embrace; and where candor is wanting, caution will but awaken the vigilance of ſuſpicion. Parental authority may check inveſtigation, but it cannot ſubdue curioſity: the time will come when the deluded child will think for himſelf, and learn to deſpiſe his father; yea, to treat him with that contempt which *ſuch* a father deſerves from a ſon educated in *ſuch* principles.

If the child be a daughter, ſhe learns of her mother the early arts of deception. She is taught that truth is unlovely, and falſehood the only true beauty of a woman. That it were better to *appear* a miſtreſs than to *be* a wife: that virtue is but a name, and not always *that*: that to value character, is to forfeit reſpect: that a good reputation leads to diſgrace and beggary, but an ill one to honour and riches. That marriage is diſhonorable, but concubinage to be courted; that the fellowſhip of the fleſh is the purification of the mind; and that the holy ſinews of a Doctor will at once pacify the conſcience and conſecrate the rankeſt ſweat of enjoyment. Miſs believes it all: ſhe cannot follow a better example than her mother: familiar with the appearance of vice, the ſubſtance does not make her ſtart: ſhe begins to love what a better education might have taught her to loathe: and with truth which would have ſhown her the deformity of vice, ſhe is told ſhe has nothing to do. In ſhort, ſuch is the nature of moral relations, and ſo ſlight the tranſition from virtue to vice, that this maxim unavoidably follows, and the young girl will ſoon underſtand it, "That ſhe who ſtudies to appear immodeſt, though ſhe ſhould yet be virtuous; will eaſily become what ſhe affects, and be virtuous in appearance only." Doctor Burrowes

Burrowes ſometimes reads a lecture in Ethics to his pupils: he is requeſted to ſhow them the fallacy of this moral chapter.

For the preſent I conclude this part of my ſubject with obſerving, that the fellows of the Engliſh univerſities have ample reaſon to complain of the protection which vice and ignorance have acquired in the Iriſh college, where Perjury and Fornication go hand in hand to inſult both the virtue and the learning of Britiſh education. The moderate proviſion of an Engliſh fellow, while it aids his enlightened ſtudies, preſerves him from the dangers of a rapacious proſtitution: he braves neither his King nor his God, by cloaking his crimes, or reſorting to the impious ſubterfuge of a diſpenſation. *An Engliſh fellow never perjures himſelf:* but could *his* oath be diſpenſed with, the *Tenuiores ditioribus*, as the Iriſh ſtatutes have directed, ſhould be preferred, and the poorer ſhould take the lead of the richer. Were favor to be allowed to either, the ſlender but virtuous ſalary of an Oxford or Cambridge fellow might entitle him to *ſome* indulgence. My zeal for the intereſts of Letters induces me to hope that my book will not be confined to Ireland, but that when it ſhall be carried to the royal Eye, he whoſe paternal care at once encourages the muſes, and diſtributes juſtice with an impartial hand,

hand, will disregard any future applications to the throne from THE FELLOWS OF TRINITY COLLEGE.

I trust I have now made good the proposition I set out with. If I have proved that the system of education pursued in Dublin College is inadequate to its object, and that the morals of the fellows are as dangerous in their influence as pernicious in their tendency, I have done some good, and have not wholly misemployed my time. Should, however, Dr. Burrowes, or any other of the fellows, be of a different opinion, I shall not fear to renew the question in any shape that they may chuse.

I cannot better conclude my book than with the parting words of the Hierophant that revealed the Eleusinean mysteries; words, that in their Phœnician original signify "Watch, and abstain from evil,"

ΚΟΓΞ, ΟΜΠΑΞ.

ERRATA.

Page
12 Line 11, for note of interrogation put a colon.
16 —— 2, for *word* read *work.*
21 —— 4, from the bottom, for *them* read *him.*
22 —— 7, for *Helmon's comment*, read *Swieten's commentaries.*
24 —— 4 and 8, for *apological* read *apogogical.*
38 —— 9, after *Chief* add *Justice.*
48 —— 12, for *mere* read *more.*
86 —— 1, for *recommended* read *recommend.*
96 —— 7, dele period after the word *intuition*, and add comma.
97 —— 7, from the bottom, for *vengerance* read *vengeance.*
109 —— 9, in the latin verses, after *obtinet* add *unica.*

26 SE 60

APPENDIX.

THE Poems which follow are given to the world not as ſpecimens of the pureſt latinity, or as models of the ſublimeſt efforts of the Roman muſe. I offer them merely as an argument that the fellows did not underſtand Latin, when they put the author by for ignorance and ſtupidity.— The firſt was written as a college exerciſe about two years ago, for which a premium had been promiſed to my ſon: but the liberality and candor of the fellows did not allow them to fulfil their word. The ſecond was an exerciſe which he wrote in a night at Eton, before he was ſeventeen.—— It is ſufficient to ſay, that the learned tutors of that *ſeminary admired the performance; and that he received from* them *the higheſt public compliment which they confer on theſe occaſions.*

Vis conſilî expers mole ruit ſuâ.

Hor.

Salve, nata Jovis! ſalve, Prudentia, Cœlî
Gratia! cui ſemper juncta Minerva comes!
Tecum opus horrendum frænat Victoria belli,
Et tecum pacis lætior hora nitet!
Te duce, non miſeros fallunt aconita petentes,
Nec quæ ſelle tument gramina, dextra legit!
Jam ſonat unda, minaxque fremit diſcordia venti,
Jamque latet moles ſcrupea, tecta dolis;
Ecce, ratem în dubiis Prudentia temperat undis,
Ecce, gubernator provida vela regit.

Ambitione

Ambitione ardent animi? Prudentia voce
Admonet, ac tenuis mitigat aura facem.
Mulcet enim hæc bibulas aures, ut mella palatum,
Utque oleum placidâ vulnera lenit ope:
Suavius haud luget modulans, cùm mœsta ſub umbrâ
Populeâ agricolæ detinet Attis iter.
Auſpice Conſilio, cœptis Fortuna favebit,
Sit procul, immani pondere cœpta cadunt.
Nec ſatis eſt validos nervo pollere lacertos;
Conſilii vis eſt ipſa regenda manu.
Dirigit hic clypeum prudens, jam dirigit illic,
Et loro facili comprimit Hector equos.
Præcipitans properat Diomedes tangere metam:
Virga tamen cauto non ſatis una viro.
Te tua, te, Patrocle, necat temeraria virtus!
Tardâſſet rapidam præſcia cura necem.
At lentus prudenſque animi per bella moratur,
Et reparat Fabius, Roma caduca, decus!
Auſa Gigantum acies ſuperas invadere ſedes
Vincitur, et proprio pondere merſa gemit.
Si non ſolerti linguâque manuque magiſter
Imperet, ipſe ſuo robore languet Equus.
Quid ſi ſit pulchris inciſa columna figuris?
Sit fundamentum debile, nutat onus.
Ajaxque Æolideſque vocant in prælia vires;
Hic nervis, alter mobilitate viget:
Æolides vafer uſque——virilis ſternitur Ajax,
Devictuſque ſuâ mole recumbit humi.

Tranſlation of part of Milton's Paradiſe Loſt.

Book 6, v. 824.

SIC fatus, vultu converſo prodit in hoſtem,
Oraque torva minis nimiùmque tremenda videri
Exacuit Vindex. Stellantes ilicèt alas,
Horrendaſque umbrâ, circum pandêre Quaterni.
At rota, ceù peditum ſtrident miſta arma ruentum,
Aut rupes inter ſævit præruptus aquæ mons,
Turbine fulmineo properat, fervetque tumultu.

Tum

Tum quoties tremuit concuſſa per atria cœlum,
Cùm radiis flammiſque rubens et fulgure currus
Irruit horriſono diffindens æthera lapſu!
At ſedes ſtetit alta DEI,* immotaque manſit
Unica. Tunc, tenebrarum inſtar, circumvolat hoſtes
Arduus, et torquens ſine fine tonitrua dextrâ
Tranſadigit, ſternens immenſo robore turmas.
Peſtis et ira Dei crucians amplectitur illos
Semianimes: virtus languet nervoſa lacertorum,
Irritaque imbelli viduantur brachia telo.
Victor in axe tonans clypeos ſuper armaque latè
Et capita criſtata ruit, Seraphesque ſuperbos
Opprimit: illi omnes torti formidine membra
Orantes dixere, "Cavernas pandite, montes!
"Noſque infelices imis celate ſub antris,
"Tanta manet clades, miſeræque injuria pœnæ!"
Quadruplici aſt acie diſtincti Quatuor, igni
Flagranti ſimiles, vivique agileſque rotarum
Scintillâ diſtincti, oculiſque micantibus orbes,
Eminùs innumero ſparſere haſtilia jactu.
Spiritus idem omnes movit; quin fulmina vibrans
Quæque acies contortæ emiſit ſpicula flammæ,
Supplicium lethale! Omnis vigor exanimatos
Deſtituit lapſoſque hoſtes: evanuit ultrò
Robur, et in ſegni venâ ſtetit algidus humor.
At nimios, clemens Ultor, compeſcuit iræ
Incurſus, medioque tonitrua in impete frænans,
Delere omninò, et ſceleratam exſcindere gentem
Noluit, at regnis ſolùm detrudere cœli.
Suſtulit ille videns lapſos, atque agmina, capras
Ceù trepidas, vel oves palantes ordine nullo
Attonita, et furiis agitata, trementiaque egit,
Egit ad ætherei flammantia mœnia mundi.
Protinus introrſum volvit ſe murus hiatu
Horridus extenſo: tum paſſim immenſa vorago

Cernitur,

* The ſublime ſolemnity of this verſe is well preſerved by the pauſe on the word *Dei*, which has been effected by the neglect of the Eliſion.—A beauty that received the united applauſe of the ableſt judges.

Cernitur, et turbæ pœnæ propioris inhæret
Terror anhelanti: ſtupet illa, horrenſque reſultat:
Fruſtrà: ponè ſequens vis urget protenus hoſtes.
Nec mora; præcipitant cœli de limine hiulco,
Dejectoſque ad vaſtum inſtat comes ira barathrum.

Audivit fremitum diris ululatibus Orci
Diſſultans latè domus, et convulſa tumultu
Vidit ubi cœlum ſe præcipitare ruinâ
Immani, voluit fugiſſe; at dextera Fati
Strinxerat æternâ omnipotens compage catenæ
Fundamentum ingens, duroque immobile nixu.
Per nonos cecidere dies: increbuit omni
Pulſum mole Chaos, quaſſamque decemplice maſſam
Pondere percepit, cladis tantæ ingruit horror.
Tandem Orcus patulâ totos abſorpſit abyſſo,
Peſtiferiſque tenens coiit ſubitò ora cavernis;
Orcus inexhauſtæ volvens incendia flammæ,
Pœnæ mœſta domus, luctûſque miſerrima ſedes!
Exultans nituit diffuſo lumine cœlum
Tranquillo, facilique iterum ſe nexit hiatus
Muralis junctură. Unus Meſſia triumphat,
Et læto temone inſcribitur area cœli.
Continuò Sanctorum illi venit obvius ordo
Lucidus; ac folia attollens felicia palmæ,
Aut ſpargit frondes, aut callem temperat umbris.
——Quem celebrans Hoſanna canit: "Tibi, Gloria pugnæ,
"Hæredi, Domino, tibi Numinis incremento
"Traditur imperium, cœlique æterna poteſtas."
Ætherei vehitur curru ſuper aurea Victor
Strata pavimenti, rapidoque ad Templa paterna
Axe volat; reducem divina amplectitur alis
Gloria, participem ſolii comitemque ſuperni,
Quà ſedet ad dextram Patris, æternùmque ſedebit.

26 SE 60
U. L. 124.